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PREACHERS' QUARRY OF SOCIAL ETHICS.

BY REV. WILBUR F. CRAFTS, PH. D.

WHAT WILL THE CHURCH COURTS DO WITH THE GREAT EXPOSURES?

Never did the Annual Church Courts of May convene with so many and so great ethical heresies of their leading laymen challenging their attention as in this Annus Mirabilis of Great Exposures. To the general public the men whose misappropriation of commercial and political funds has startled the world are merely financiers and politicians who have been found out in doings that were commonly suspected. To those of us who know the religious relations of these men the supreme tragedy of it all is that these men are nearly all prominent members of the churches that boast of orthodoxy in doctrine, and discipline their preachers for higher criticism and eschatology. Will the church courts pass over as less important the supreme heresy of trustees allowing the trust funds of widows and orphans to be used for selfish speculation and for the manipulation of voters and legislators in their commercial interest? "They had no intent to commit crime" it is said. "They only followed commercial and political usages seldom challenged." Aye! And why was it left to Lawson, in his famous state's evidence testimony, and to the other magazine writers of the "Literature of exposure," to bring these customs to the bar of conscience? Surely Church courts should at least give to their preachers an "arrest of thought" in this case.

Is it not self-evident that the churches have neglected the ethical hemisphere of religion? The minister has assumed that conversion is a cure-all. He has not set the laver of morality beyond the altar of atonement. He has over-looked his duty as a spiritual lawyer to apply great principles to the complicated questions of twentieth century casuistry. He has not realized that only by education and organization can right social relations among men be developed.

Philadelphia has been redeemed, but it was a newspaper, not a preachers' meeting that started the civic revival. Missouri has been redeemed, but it was an individual Christian attorney, not an ecclesiastical body of any kind, that initiated the great crusade. Cincinnati "graft" is being uncovered and "judgment to come" is being proclaimed to its official robbers, but it was a political committee, not a conference that did it. Ohio's redemption came through a temperance society, the churches following when they should have led.

THE SUPREME REFORM IS TO ENLIST THE CHURCH IN REFORM.

Missions have been turned back a decade in Japan by the Lexow and Armstrong disclosures that show how little the largest churches and most talented preachers of our Christian land influence either the politics or the pleasures or the business of one metropolis.

REFORM SOCIETIES ONLY A THIN SKIRMISH LINE.

The reform societies that are fighting the devils' chief fortress, whose four sides are intemperance, impurity, Sabbath breaking and gambling, are but a thin skirmish line, a Gideon's band—one per cent of the church. Ninety-nine per cent never get to the "firing line" of aggressive reforms. They recall the inquiry of a fire insurance agent in a country village: "What facilities have you for putting out fires?" "Sometimes it rains." Such are the churches' facilities in nearly all towns and states even for protecting the very citadel of its life—the Lord's Day. Even less provision is made for protecting young men against gambling, and boys against theatrical schools of robbery and adultery. More attention is given to intemperance, but not enough to prevent the consumption of liquors from rising to flood tide, higher than ever before.

Many churches have just had successful revivals. Let the saved souls be organized to "Save society, if only to make a safe place for saved souls."

SOCIAL REFORM AS A BRANCH OF MISSIONS.

We do not suggest that the churches, as such, should go into politics or even into law and order leagues, but only that the promotion of Christian ethics by education and organization should be provided for as systemmati-

cally as the teaching of sound doctrine in the regular machinery of the church. We now wonder that the churches at the opening of the 19th century seldom recognized that foreign missions should be a part of church work. Our descendants will equally wonder that we did not see that moral reform is a branch of missions,—of foreign missions, of home missions, of city missions. Surely intelligent missionary work should include not only planting but weeding. The Women's Home Missionary Societies have recognized this in Utah and are seeking to pull the weeds of polygamy by petitions to Congress against Smoot. The Presbyterian Assembly has one home missionary secretary wholly devoted to the relation of Christianity to Labor, and another salaried officer wholly occupied with temperance work. Every local missionary society should have a temperance secretary to aid the progressing world movement to get the white man's opium and rum pulled up in the mission field. Every church (not the young people's annex, only), should have a "Christian Citizenship Committee." The vanguard of radical reform societies will still be needed, for churches are seldom as a whole ready for the front rank, but we must begin to train for moral warfare the only force that can win decisive victories, the main army of the Church of God.

TEXTUAL SEARCH-LIGHTS

on the Sunday School Lessons for May.—S. A. Wilson.

MAY 6.

The Parable of the Tares.—Matt. 13:24-30, 36-43. (Read Matt. 13:31-35, 44-53; Mark 4:26-29.)

Matt. 13:24. (447)

Another parable *put he forth* unto them. The American Revision changes this verb to *set he before them.* The word is one used of serving meals, Matt. 13, 25. *Sowed tares among the wheat.* Dr. M. R. Vincent says, "The preposition is *upon* indicating sowing over what was previously sown." The American Revision has *sown tares also.*

Matt. 13:35. (448)

The verb, *I will utter,* in which the sound corresponds to the sense, means originally *to belch, to disgorge.* Homer uses it of the sea surging against the shore; Pindar of the eruption of Mount Aetna. There seems to lie in the word a sense of full, impassioned utterance, as if a prophet. M. R. Vincent. The Hebrew contains a similar metaphor in its word for prophet, the root of which signifies *to boil or bubble over.* Dean Stanley says this word occurs only in the passive conjugations, like the deponent verbs in Latin, suggesting that the speaker is swayed by causes over which he has not entire control.

Matt. 13:47. (449)

There are several Greek words for *net* in the New Testament. In Matt. 4:18, where Peter and Andrew were casting a net into the sea, the word is a compound of two words, *around* and *to throw.* The casting-net being thrown over the shoulder, spreads into a circle. The writer has seen a similar net thrown by boys upon the canals in Holland. But the word in Matt. 13:47 is the *draw-net.* From this word has come our word, seine. The two ends of the net were carried out and then, with a great sweep, brought together. Matt. 13:52 *Bringeth forth out of his treasure.* Literally, *flingeth forth.* The same word is found in Matt. 12:35. The words are forced out by his zeal and abundance of knowledge.

MAY 13.

A Fierce Demoniac Healed—Mark 5:1-20. (Read Matt. 8:28-34; Luke 8:26-39.)

Mark 5:3. (450)

In the tombs. Dr. Thomson says of the rock-cut tombs in the hills of Palestine: "They are nearly all of the same form, having a small chamber in front, and a door leading from that into the tomb, which is about six feet square, with niches on three sides for the dead."

Mark 5:4. (451)

Fetters and chains. The Greek word translated chain is a general word, denoting a bond which might be fastened about any part of the body of the prisoner. But the word translated fetter is derived from the word for instep; the corresponding Latin pedica, comes from pes, foot; and the old English for foot, is fot, plural fet; so that our word fetter is really feet-er. In all these languages, a shackle for the feet is implied.

Mark 5:8. (452)

For he said—Imperfect tense, *he was saying.* The imperfect gives the reason for this strange entreaty of the demon. Jesus *was commanding,* was saying "come out"; and, as in the case of the epileptic child at the Transfiguration Mount, the baffled spirit wreaked his malice on the man. The literal rendering of imperfect brings out the simultaneousness of Christ's exorcism, the outbreak of demoniac malice, and the cry "Torment me not."—M. R. Vincent.

May 20.

Death of John the Baptist.—Mark 6:14-29. (Read Matt. 14:1-12; Luke 9:7-9.)

Matt. 14:1. (453)

The tetrarch. Literally, *ruler of a fourth part.* Archelaus had been given two-fourths

of Herod the Great's possessions, and Herod Antipas and Philip each one-fourth. The word came to mean a petty king, the ruler of any small province. We have in English a like use of a similar word; that *quarter* of the city.

Luke 9:7. (454)

Was perplexed.. From a Greek word denoting *to be without a way out.* A vivid representation of the mind of one who has gone over a number of a suggested explanations, no one of which is satisfactory. Verse 12. *Lodge.* Literally, *to break up or dissolve.* Intransitively, *to take up one's quarters,* or *to lodge; either* because the harness of the traveler's horses is loosed, or because the fastenings of their garments are untied.—M. R. Vincent.

Mark 6:19. (455)

Would have killed him. The Revision has *desired.* This is the imperfect tense, denoting continued action. She *was desiring* to kill him. This had been her long-cherished purpose, but, until now, she had had no opportunity.

Mark 6.22. (456)

The said Herodias. So the Authorized Version, but the Revisions render *Herodias herself,* emphasizing the fact that, instead the usual professional dancer, Herodias sent her own daughter to entertain the guests. Farrar says: "A luxurious feast was not complete unless it closed with some gross pantomimic representation. But Herod had not anticipated for his guests the luxury of seeing a princess honoring them by degrading herself into a scenic dancer."

Mark 6:25. (457)

In a charger. A charge is originally *a burden* (cargo is connected with it); so a charger is something burdened, or loaded. Wyclif translated this *dish;* Tyndale, *platter;* the English Revisers left the obsolete word of King James' Version, *charger;* but the American Revision has restored the *platter* of Tyndale.

Mark 6:26. (458)

For the oath's sake. So the Authorized Version; but the Revisers, both English and American, translate more accurately, *for the sake of his oaths,* the word being plural in the Greek. Dr. Vincent says: "It is implied that Herod in his mad excitement had confirmed his promise with repeated oaths."

May 27.

Feeding the Five Thousand.—Mark 6:30-44. (Read Matt. 14:13-21; Luke 9:10-17.)

Mark 6:37. (459)

Two hundred pennyworth. The word translated penny is the *denarius,* a silver coin worth from 15 to 17 cents in our money. It was the day-wages of a laborer in Palestine. In the Am. Revision two hundred shillingsworth.

Mark 6:41. (460)

Brake and gave. The verbs are in different tenses; the former implies the instantaneous act, the latter, the continuous act. He brake and kept giving out. "The fact is interesting, as giving us the only glimpse of the mode in which the miracle was wrought. The multiplication of the loaves and fishes evidently took place in the hands of Christ between the acts of breaking and of distributing the bread."—Farrar.

Mark 6:39. (461)

By companies. The word gives the sense of orderly, social grouping; literally, *in table-companies.* They sat like guests at a table, in squares or oblongs open at one end, so that the disciples could enter and distribute the food.

Mark 6:40. (462)

In ranks. Literally, *like beds in a garden.* The gay-colored clothing against "the green grass" looked like flower-beds, as the apostle glanced over the multitude.

25,000 Little Bibles Distributed.

A pastor recently bought one hundred copies of the Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 1c each. The price with tag-board covers is $1.10 per 100 and for this purpose I'll furnish them at $1.00 per 100, postpaid.—F. M. Barton, Cleveland, Ohio.

ONLY 150 REMAIN.

I want every reader of Current Anecdotes to have a copy of One Hundred Revival Sermons and Outlines. If you will sign the blank on page 3, and after receiving the book you read three of 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return One Hundred Revival Sermons, and I'll pay the postage out of my own pocket. This book is well worth $2.50 the price at which it is listed, but I am going to give you an opportunity to get it at $2.00. Take it now, for you will have the book within a year, when you begin to see the reviews and hear what your fellow ministers say.—F. M. Barton.

Some years ago, Phillips Brooks was recovering from an illness, and was denying himself to all visitors, when Robert Ingersoll, the well-known agnostic, called. The bishop received him at once.

"I appreciate this very much," said Mr. Ingersoll, "but why do you see me when you deny yourself to your friends?"

"Well, you see," said the bishop, "I feel confident of seeing my friends in the next world, but this may be my last chance of seeing you."—*Ram's Horn.*

LITTLE CLASSICS.

SUCCESS THAT IS FAILURE, AND FAILURE THAT WAS SUCCESS.

Prov. 22:6; Deut. 6:6, 7. (463)

They were both from the heart of Maryland. One of them was slight, delicate, with finely chiseled features. His brow was frank and open; his lips and nostrils tremulous with sensitiveness and feeling.

The other was of the earth, earthly; his hair was short and crisp; his body sturdy; his nose large and pugnacious. He was not sensitive, and his brow was illumined only by those singular little marks about the eyes which denote obstinacy chastened by cunning. He could yield—when it paid him.

Their mothers needed the service of their hands to keep bread in the cupboard at Laurel; and so, through the kindness of the local congressman, they had come up to Washington, little as they were, to serve the mighty men of the United States senate as pages.

The one would stand before the grat paintings in the capitol imagining the suffering and the heroism of the fathers. He would huddle against the wall of the huge rotunda tracing out fragments of the pictures on the back of a senate document.

The other would pass works of art unmoved; unconscious of their message; unconscious of the life that had been wrought into them by patient brush and pencil. Imagination lighted, for him, only the horizon of his self-interest.

The one, forced to wait the dictates of his masters in the senate committee-rooms, would flush and tremble with shame at the coarse and vulgar epithets; the indecent references to women, the vile stories and the loud laughter which followed them. And when a senator, good natured with wine, would encircle his slight figure in a paternal caress, the lad would shrink like a sensitive plant.

Not so the other. He drank the poison of his atmosphere as naturally as the water of his native spring. He echoed back the filth of the committee-rooms; and met the quizzing looks of the story-tellers with an appreciative and understanding wink. He learned quickly the senators whom libations made generous, and endeared himself to them by faithful service. He knew the women with whom they consorted. He made ten dollars in fees to the other boy's one. He was handy in many ways, and he thrived, as handy lads do.

In order for a plant to thrive it must be suited to its environment, the scientists tell us.

There are many little lads in the service of the senate today. They are pale, as a rule, and do not look healthy. One wonders why they are not in school.

The senate is not a pleasant place to work. It is no place for little lads. It is no place for them physically. It is no place for them morally. They see too much, and hear too much, of the things they ought not to see nor hear—of the things which ought not to be.

Little lads they are; little, and pale; working in an atmosphere, an environment, in which they are eventually able to survive only by becoming inoculated with its poison.

—Franklin H. Wentworth, *in Appeal to Reason.*

STORY THAT ENDED THE WAR. (464)

[Occasionally we meet a preacher who thinks he doesn't use illustrations. He does, but he may not realize it. But the man who thinks it undignified to make plain the way of life with some human event will do well to consider the following use of Anecdotes by the President.]

The important part played by President Roosevelt in accomplishing peace between Russia and Japan was doubtless materially assisted by a homely story which he related to Baron Komura and Minister Takahira on the occasion of their call at Oyster Bay, shortly before the beginning of the peace conference at Portsmouth.

Baron Komura having outlined the terms which Japan was prepared to demand, the President strongly advised him to omit the article calling on Russia to defray the cost of the war. The pros and cons were discussed for some time, and finally Baron Komura said that Russia must reimburse Japan in some manner, and if she did not Japan could and would annihilate Linevitch's army.

"I regard that as possible, even probable," replied the President. "But what will it cost Japan to do so? The situation reminds me of an incident which occurred during my early experience in the West. I was riding across the plains in a railway train when a powerful bull placed himself squarely between the rails and defied the oncoming locomotive. Now, the engineer could have accepted the challenge and he would doubtless have annihilated that irate bull. But he didn't. No, he stopped the train and, with the aid of the train crew, drove the animal off the track. Why? Because of the possible damage which might have been done the train had he run over the bull. It might have derailed the locomotive."

When the President had concluded, the Japanese envoys asked several questions regarding the possible fate of the train which attempted to run down a bull, and in their semi-official correspondence with the President, during the conference, the story was referred to by Baron Komura several times.

Apparently the philosophy of the anecdote did not appeal to the senior Japanese envoy, but it is a matter of history that the detailed account of the plenipotentiaries' conversation with the President, which they cabled to Tokyo, contained the bull story, and subsequent events seem to indicate that the moral of the tale was not lost on Marquis Ito and on the Emperor of Japan. Who knows what effect this homely illustration of a very practical diplomacy may have had on the fate of two great nations?

—*Saturday Evening Post.*

Illustrations from Recent Science and Invention.

BY REV. GEO. VALENTINE REICHEL, PH. D., ROCHESTER, N. Y.

THE REMEDIAL USE OF CLAY. (465)

John 9:6.

Christ's use of clay with which to anoint the eyes of the blind man, was not without its therapeutic reasons, and was by no means accidentally employed. Dr. Stumpf of Wurtzburg, Germany, has recently been treating intestinal disease with pulverized clay, even in instances where the patient was suffering from an epidemic attack of Asiastic cholera. Dr. Stumpf states that the clay acts mechanically, covering up the microbes, thus preventing their increase and incidentally retarding the development of toxins. Seventy to a hundred grains of finely pulverized clay is administered to an adult, the clay in this quantity being mixed in five times its weight of clear water. After the dose has been taken, the patient becomes sleepy, his fever falls and gives way to a crisis similar to that of pneumonia. During treatment the patient takes neither food nor drink, at least not for eighteen to twenty hours. Clay may be applied to any diseased part.

"AND HE SAID 'SIBBOLETH.'" (466)

Judges 12:6.

Whether this pronunciation was a defect of speech or a defect in education is unimportant. What is interesting in this connection lies in the fact that defects of education as well as of the organs of speech can now be intelligently corrected. This is made possible through the scientific researches of Abbé Rousellot and Dr. Marcal Natier in Paris, and described by a writer in the *Strand Magazine* of London. These scientists have invented a set or series of mechanical appliances by which they teach the correct pronunciation of French, and these appliances not only received the grand prize at the Paris Exposition of 1900, but what is more to the point, Abbé Rousselot and Dr. Natier treated patients with defective organs of speech successfully in an institution which now receives a grant from the French Government and is known as the "Institute of Laryngology and Orthophony." It is not possible to enter upon the technical though interesting details of the scientists' method, but we reflect that if human defects of speech can be treated successfully, the corrected speech of the man made spiritual should not be impossible, the Divine Spirit aiding.

"THE CHARIOTS SHALL RUN LIKE THE LIGHTNINGS." (467)

Nah. 2:4.

The subject of speed-limit is an important one, especially with those who have to do with transportation and its chief problem. It is coming to be recognized that present so-called "permanent ways," like road beds of railway systems, will be utterly inadequate to a greatly increased speed beyond the present attained limit. It is worth a moment of thought to recall that as stated in *Electricity* (New York) recently, "it was once considered a serious journey to go from New York to Chicago," and 29 cut to 24 hours was, in the Exposition days, considered the limit, and a fine showing it made too. But the iron-horse has been improved, and now must run to operate an 18-hour train. Electric traction however, is setting the standard of a still higher pace producing already, locomotives of 2,200 rated horse-power with a practicable speed of 90 miles per hour. This would give us an eleven-hour train between New York and Chicago for a distance of one thousand miles, which would be at a rate fast enough to carry us from Chicago to San Francisco in less time than it required to go from New York to Chicago in the days of the Columbian Exposition!

These electric motors are not dreams, they are realities, and the great railway systems of the world are rapidly completing plans by which the traveling public shall enter into the realities of a new era of rapid-transit.

"WITH HER RIVERS RUNNING ABOUT HIS PLANTS." (468)

Ezek. 31:4.

Ezekiel must have been an observer of nature. He saw plants growing in the waters of rivers, but it is left to the botanist of today to explain why some plants grow in water. The usual explanation which occurs to any observer is, that the plants which grow in water are aquatic in nature. Prof. Beal of the Agricultural College in Michigan, however, states a reason showing why nature makes some plants aquatic. He says, "Not only the flowers of many species of plants as they project above the surface of the water are protected from most unwholesome insects, but the whole plants as well. Mud-turtles, certain fishes, water-snails, larvae of insects, eat aquatic plants, but most other animals are unable to reach them in such places. Water-plantain, wild-rice, pond-lilies, arrow-head, pickerel-weed, pond-weed, lizard's-tail, bulrush, bur-reed, cat-tail flag, water-dock, and many more of their associates, root at the bottom with leaves floating on the surface or projecting above."

The above also suggests the thought that the Creator in his beneficence thus protects a food-supply for the mud-turtles, fishes, snails, and larvae of insects. He gives to *all* their food.

"THOSE THAT DWELL AMONG PLANTS." (469)

1 Chron. 4:23.

The writer lives in a region from which vast shipments of fine nursery-stock are made, and many interesting facts useful for homiletic

purposes, may be gathered immediately at hand. Plants and flowers also, are raised by the acre, for a world-wide market. Observers like Prof. Beal of Michigan, and others point out the wonderful provision among plants that nature is continually making for their protection, not only from animals, as noted in a preceding illustration, but from extremes of heat and cold. Beal says, "During a winter of cold or temperate climate, the root-stocks and buds severed from the tips or branches, and even the entire plant of some species, remain safe and dormant in the bottom-mud of streams and rivers, ready on the approach of mild weather to begin growing again. Some are ambitious, able to thrive when the land is flooded, or when the floods have subsided. Plants with such habits have little competition." A few plants, he also tells us, not only defend, but fight for, life, and use the animals they capture. Thus bladder-wort can capture worms, insects, or even very small fish.

Gardeners often pass over certain weeds that, looking much like flower or vegetable, escape notice.

Out in Washington, Beal states that where rattlesnakes are very abundant, grow large quantities of Missouri Iris, and when ripe the rattle of the seed in the pods sounds like the rattle of the dreaded snake. Animals grazing in the fields where this Iris grows, "invariably step back after hitting these pods, and thus the green leaves of the plants are spared to work for future crops of seeds." So, mottled and striped seeds, or seeds of an inconspicuous color hide among the pebbles of a water course, and are seldom destroyed. The minuteness of the Creator's wisdom in his works of nature passes beyond the bounds of human inventiveness.

ILLUSTRATIONS FROM FICTION.

BY A. J. ARCHIBALD.

WITH GOD. (470)

Phil. 4: 1; Phil. 4: 19.

"My God will supply all your need," is a triumphant cry, but before Paul said this he had said "Stand fast in the Lord." It is a condition. In Duncan's "Doctor Luke of Labrador," he describes a fishing schooner coming down from the north in the teeth of a gale. Skipper Tommy at the wheel had his two boys posted forward; they were twins, and all he had in the world. A great sea came over the bow and as it came the skipper saw that it bore upon its crest one of those boys. Half blinded by the spray he seized him just in time and held him hanging over the rail. He was about to raise him, when another sea brought the other lad aft, and with his unoccupied hand Tommy caught this boy and held the two in perilous plight, one in either hand dangling o'er the rail. He could not raise both. Which would he let fall? He dare not, cannot choose. A third sea swept over and choice was not necessary, for the left hand held only a scrap of Timmie's coat. The other lad was lifted and they flew before the gale, for even Tommy could do nothing for the lad that the sea had snatched away.

Are we away from God? It is not due to an accident or the roll of a sea. It is due to a series of choices running through the years; and if you are wondering why God does not mean more to you come back to him and test the proclamation, "My God will supply all your needs."

ABSTAIN. (472)

I Cor. 10: 23.

Some of the old Greek myths are inexpressibly sad. Perhaps none are sader than the departure of Dryope. With her babe in her arms she walks on the river bank, with her sister Iole. All innocently she plucked a flower and put it into her baby's hand. The stem began at once to drip blood. The mother starts to flee but is rooted to the ground. And to the horror of her sister, fast she is being converted into a lotus tree. The husband, hearing their despairing shrieks, comes on the scene. All was wood now, save the face, down which tears streamed as she bade farewell. "I am not guilty. I did not know that the flower that I plucked was a nymph in disguise. Take my child, teach him to call me mother. Say, "Thy mother is hidden under this bark." But warn him to be careful of river banks and to beware how he plucks flowers, remembering that every bush may be a goddess in disguise." A flower plucked brought disaster. She warns her son not to pluck as she had done. She feared for him. Brethren we do not remember these death warnings. We see a flower of desire and we will seize it.

CONVERSION. (473)

Matt. 11: 28-30.

Paul and the Philippian jailor had wonderful experiences when they came to Christ. Lydia heard the truth and accepted it quietly, simply.

Do you remember the conversion of George Howe in "The Bonnie Briar Bush?" A "Revival man" had come to Drumtochty and George with other lads sat on the front seat. He looked down and asked the boys if they knew what hell was like. The lad in terror whispered, "No."

Then he rolled up a bit of paper and held it in the flame of the candle and they saw it shrivel and fall in ash. "Think," said he, "that yon paper was your finger and it burned like that for ever and ever, and think o' your hand and your arm and your whole body all on fire, never to go out." They shuddered, and he added "That is hell, and

that is where any laddie will go that does not repent and believe."

In terror those boys hurried home and at midnight Margaret Howe heard her lad's voice and went to his bed; she heard the story. Then she said: " Am I a good mother to you?" And when the terrified boy could not reply she added, "Be sure God maun be a hantle kinder."

In after years George sitting by the "briar bush" said of this, "The truth came to me as with a flicker, and I cuddled down into bed and went to sleep in His love as in my mither's arms."

"Mither, that was my conversion, and I have longed for the day when my mouth might be opened with this Evangel." How quiet may a conversion be?

FOR COMMENCEMENT SERMONS.

TEMPTATION. (474)

1 Cor. 10: 13.

A lad of seventeen had been sent to a saloon to take the measures for a new counter. It was very cold weather. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down, and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, "That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," replied the lad, frankly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side, the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.—Epworth Herald.

MY MASTER. (475)

Matt. 23: 10; John 13: 13.

"I am my own master!" said a young man proudly. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"To be sure of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"Now, I could undertake no such thing, said his friend. "I should fail sure, if I did. Saul wanted to be his own master, and failed. So did Herod; and so did Judas. No man is fit for it. 'One is my Master, even Christ.' I work under his direction, and where he is master all goes right.—Sel.

A CHRISTIAN POLITICIAN. (476)

Luke 12: 8.

Japan has had a number of distinguished visitors, English and American, during the last couple of years, but not one of them, however high his position or brilliant his uniform, has made such an impression upon the Japanese people for good as Mr. W. J. Bryan. While he saw no reason to assume the functions of an evangelist, he saw none for denying his faith. He was at all times and in all places the orthodox, devout believer. He addressed our schools upon questions of the highest interest to the family and the state. He was not a temperance lecturer, but his practice of total abstinence deeply impressed the Japanese, so that at a great banquet spread in his honor no liquors were served. Mr. Bryan had for some time in his Nebraska home a young Japanese student who is now living with his parents in a remote part of the island; but Mr. Bryan, faithful to his promise made years ago, undertook a long and difficult journey to visit the young man and his parents. As an illustration of one day's work, Mr. Bryan received callers at the office of one of the newspapers in the city which he was visiting, from eight to nine o'clock in the morning. At nine o'clock he addressed a thousand students in the colleges of the city, and at ten a crowded congregation of Christians and others in the Chamber of Commerce. Every time he speaks, he lets it be known without obtrusion or offense that he is a Christian and a believer in the Bible.—A missionary to Japan in The Interior.

MY GREATEST BLUNDER. (477)

Prov. 1: 29-31.

In a library in Chicago, is a book in which five hundred men have written of 'the

greatest blunder of their life.' Here are some of them:

'Didn't save what I earned.'

'Self-conceit, and not listening to my parents.'

'Did not as a boy realize the value of an education.'

'Spent my money foolishly when I was earning good wages.'

'My greatest blunder was when I left school in the fifth grade.'

'The greatest blunder of my life was when I took my first drink.'

'Was to fool away my time when at school.'

'The turning point in my life was when at fifteen I ran away from home.'

'Did not realize the importance of sticking to one kind of employment.'

'When I let myself be misled in thinking that I need not stick to one thing.'

'If I had taken care of my money I would have better health and morals.'

'One of the greatest blunders of my life was not to perfect myself in one of the lines of business I started out to learn.'—The Epworth Herald.

DETERMINATION. (478)

Eph. 6: 13.

Thirty years ago a barefooted, ragged urchin presented himself before the desk of the principal partner of a manufacturing firm in Glasgow and asked for work as an errand boy.

"There's a deal o' running to be dune," said Mr. Blank, "Your qualification wud be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning, and held out a package.

"I have the shoon, sir," he said quietly.

"O!" Mr. Blank with difficulty recalled the circumstances. "You want a place? Not in those rags, my lad. You would disgrace this house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was aroused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manufacturer now questioned the boy carefully, and found, to his regret, that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler; but, without a word of complaint, he disappeared. He now went fifteen miles into the country, and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank.

"I can read and write," he said, briefly.

"I gave him the place," the employer said afterward, "with the conviction that in process of time, he would take mine, if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our chief foreman."—Western Record.

Advice of Three Successful Men.

LIPTON'S RULES. (479)

Prov. 20: 1.

Sir Thomas Lipton, the successful merchant who has been advertising his business through his yacht races for the cup, gives this advice to young men: "Be punctual. Beware of corkscrews. Be civil. Treat rich and poor alike." He says that "corkscrews have sunk more people than cork jackets ever saved, and that a poor man's twenty shillings is as welcome as the rich man's pound. Be as respectful to a workman's wife with a market-basket on her arm as to the lady in her carriage."

CARNEGIE'S RULES. (480)

Prov. 22: 29; Rom. 12: 11.

Mr. Andrew Carnegie, in an address before a graduating class in New York, gave some excellent advice to the young men on success in life. He said:

"There are several classes of young men. There are those who do not do all their duty, there are those who profess to do their duty, and there is a third class, far better than the other two, that do their duty and a little more.

"There are many great pianists, but Paderewski is at the head because he does a little more than the others. There are hundreds of race-horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with the young and old men who do a little more than their duty.

"No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."

ROTHSCHILD'S RULES. (481)

Prov. 1: 3-5.

The following twelve maxims form part of the will of Mayer Anselm Rothschild, the founder of the great banking house at Frankfort:

1. Seriously ponder over and thoroughly examine any project to which you intend to give your attention.

2. Reflect a long time, then decide promptly.

3. Go ahead.

4. Endure annoyances patiently and fight bravely against obstacles.

5. Consider honor as a sacred duty.

6. Never lie about a business affair.

7. Pay your debts promptly.

8. Learn how to sacrifice money when necessary.

9. Do not trust too much to luck.

10. Spend your time profitably.

11. Do not pretend to be more important than your really are.

12. Never become discouraged, work zealously and you will surely succeed.

COULD YOU GET A BOND? (482)

Prov. 4: 14, 15.

Under old business methods a young man who sought employment in some great house must appeal to his friends for "bonds." Today he must appeal to a guarantee company, and the first question asked him is, "Do you gamble?" The second is "Do you drink?" If he cannot answer "No" to each, and back up his reply by the evidence of his friends, he may pound stone, but he cannot handle cash. The Sunday school has now a powerful assistant in the packing-house and the bank. The area in which a young man may sow wild oats is being narrowed every year, and the young man who "must have his fling" may have it out on the levee, but not on Wall street. Fathers and mothers do not send detectives to the race track to see who is betting on the horses there, but the bond companies do; and many a young fellow who sneered at his mother's tearful entreaty has listened very humbly to the warning words of the president of the company which holds his future in its hands.—The Interior.

RELIGION IN BUSINESS (483)

Prov. 3: 16.

A boy hearing of a vacancy in a bank, decided to try for it. He met the bank president in his office, who touched a button. The bank's detective stepped in, looked at the boy and went out. The president said, "Come back in a week." He came back. The president said: "There are forty-six applicants for this place. All have been watched for a week. Only two boys passed the character examination, which touched particularly the points of extravagance, vice, where evenings were spent, and the Sabbath day. All this is strictly business, not at all an inquisition into private character. This bank must take account of these things for its own sake. Of the two you have the best qualifications, and the place is yours."—Christian Herald.

WORTHY IDEALS. (484)

Eph. 6: 10; Deut. 31: 6.

For the love of heaven and home and American honor, let the tales that this generation of lads shall hear, be of the sheriff who risked his life against a howling mob to uphold the sacredness of law; of the man with a conscience as sensitively balanced as the scales of the mint, who spurned the chance to cheat a railroad corporation; of the head of a great locomotive works who ran the shops without profit because he felt himself to be a father to the workmen and their families; of the railroad superintendent who answered the command of his president for a Sunday conference, "I serve the Burlington road six days of the week, and God Almighty on the seventh"; of the young recruit who replied to his commander's orders to serve in the canteen, "I enlisted to fight my country's enemies, and not to tend bar"; and of the Secretary of the Navy who returned the railroad passes tendered him, because he could not use them and be true to his trust; of the governor of a Prohibition State who would not christen a battleship with wine. We need a revival of the Jeremiah brand of fidelity to duty.—C. E. World.

WRITING WITH A DIAMOND.

Prov. 22: 6. (485)

A wealthy young fellow was standing before a costly plate-glass window, idly scratching upon it with a diamond which he wore on his finger. A small street urchin, after watching him for a while with evident signs of displeasure, finally said to the older boy, who was disfiguring the window:

"Don't yer do that no more; what yer doin' it for?"

"Why shan't I do it?" said the other. "Guess I shall do it if I want to. Why not?"

"Because," said the younger boy, and his voice became earnest, "because yer can't rub it out."

Human character is the window upon which every thought, word and action is leaving its certain trace.

And none of these scratches will rub out. Try as we will, we cannot rub out the marks which our daily lives are leaving upon our personal characters.—Christian Advocate.

GRANT AT SHILOH. (486)

2 Thess. 3: 13.

At the battle of Shiloh the Union army met reverses all the first day. As night came on Gen. MacPherson rode up to Grant, who coolly said to him, "Well, Mac, how do things look?" "Bad enough, General. We have lost, I think, half of our artillery, and at least a third of the infantry. Our line is broken in several places,

and we are pushed back, as you see, pretty near the bank of the river."

Grant made no reply, and MacPherson, finally said to him, "Well, General, under these circumstances, what do you intend to do?"

"Do? Why, I shall reform the lines and attack them at daylight. Lord! won't they be surprised!"

Grant did as he said, and before 9 o'clock the Confederates were in full retreat. If your brain and body are weary; if your work is arduous and your problems difficult, don't be disheartened, but gather your scattered forces together, reform the lines and attack them at daybreak.—Brooklyn Central Bulletin.

ADAMS' LACK OF SELF CONTROL. (487)

Eccl. 5: 2.

John Adams, the second president of the United States, was not a popular statesman, even with his own party. Few doubted the purity of his patriotism or the integrity of the man.

While he was President, his party, that of the Federalists, was ruined. He served but one term, and was succeeded by his great rival, Thomas Jefferson.

The night before the inauguration of Mr. Jefferson, Mr. Adams left the city of Washington. On reaching an inn, a short distance from Baltimore, it is said, he noticed a portrait of Washington, hanging in the public room. Walking up to it, and placing his fingers on his lips, he exclaimed,—

"If I had kept my lips as close as that man, I should now be President of the United States."

The anecdote, if true, illustrates the moral superiority of the first President to the second. Washington was, intellectually, the inferior of Adams. But he was a prudent man. His speech was governed by discretion. His temper, naturally as violent as that of Adams, had been early in life put under subjection. It seldom escaped from the control of his firm will. These characteristics made him a better president than John Adams.—Youth's Companion.

MEMORIAL DAY THOUGHTS.

SELECTED BY WILLIS K. CROSBY, GROVE CITY, PA.

From "Reminiscences of The Civil War," by Gen. John B. Gordon.

DIVERS DISEASES. (488)

Mark. 1: 34.

Governor Robert Taylor, of Tennessee once delighted his friends by telling a story of a faithful colored man, Allen, slave of his father. Both Allen and his master were preachers, and Allen was in the habit of going to his master each Saturday morning, and learning from him the text he intended using on the following day for his sermon. On this occasion the Rev. Dr. Taylor informed the Rev. Allen that his text for the morrow would be, "And he healed them of divers diseases."

"Yes sa'," said Allen, "Dat's a mighty good tex'. Hit'll be mine too."

On the day appointed he announced his tex' in this way.

"An' he healed 'em of all sorts of diseases, an' even of dat worst of complaints called de divers." Describing then all kinds of diseases earthly doctors could cure he said with deepest emotion: "But my congregation, if de divers ever gits on ob' you, jest make up you' min' you's a gone nigger 'ceptin' de Lord save you!"

FORGIVING ENEMIES. (489)

Prov. 14: 29.

The divisions in the grim events of civil strife, affected states, communities and even churches and families. The Rev. Robert J. Breckinridge, eloquent, fervid, advocate of the union cause, in difference with others, spared not from his trenchant and lashing tongue, relatives, ministers or members of his own church, or any whom he believed untrue to the Union. This intense feeling was even shown on his death-bed. He and Dr. Stuart Robinson, both eminent ministers of the same faith, differed. From devoted friends they became uncompromising foes. When Dr. Breckinridge lay on his death-bed his family and some brothers of his church were gathered about him. They were most anxious for his reconciliation with all men, especially with Dr. Robinson, before he died. They asked him:

"Brother Breckinridge, have you forgiven all your enemies?"

"Oh, yes, certainly, certainly I have."

"Have you forgiven your brother, Dr. Stuart Robinson?"

"Yes, yes, did not I tell you I had forgiven all my enemies?"

"But Brother Breckinridge, when you meet Brother Robinson in heaven do you feel that you can greet him as all the redeemed greet one another?"

"Don't bother me with such questions, Stuart Robinson will never get there."

SUDDEN CONVERSION. (490)

John 4: 48.

There are some people who would like to be Christians if something sudden and miraculous would only happen to them to make them over in character.

General Gordon tells of an event in connection with the explosion of the mine be-

fore Vicksburg called "Logan's Slaughter Pen." In the terrific blast a Confederate Negro, who chanced to be in the fort at the time, was blown a considerable distance toward the Union line without being fatally hurt. Picking himself up, half dead, he found around him the Union soldiers moving in their memorable charge on the smoking crater.

"How did you get here?" he was asked.

"Don't know, Boss. Yestidy I was in de Confed'acy; but, bless de Lawd, las' night somethin' busted an' blowed me plum' into de Union."

BORN CHRISTIANS. (491)

1 John 3:2.

The Southern Colonel finds his origin illustrated by a story of "Old Simon," trusted and devoted servant of a leading Virginia family. He was very proud of his young master, just enlisted as private in the cavalry, and who, dressed in new uniform, mounted on his blooded horse was drilling every day with his company.

Time came for the company to start to the front, and one of them rode up and asked old Simon: "Is Bob here, Simon, or has he gone to camp?"

"Is you talkin' 'bout my young master, Colonel Robert?"

"Yes, of course I am, Simon, But I should like to know how in the world Bob got to be a Colonel."

"Lawd, Sir, he's des born a Colonel!" said Simon, his genuine and unaffected pride in this belief flashing in his eyes and ringing in his tones.

JACKSON'S RIGHT, LEE'S LEFT ARM.

Phil. 2:20-22. (492)

The noble sympathy of General Lee is shown in the tender tribute paid by him to General "Stonewall" Jackson, on the occasion of the reception of the message from Jackson announcing the loss of his left arm.

"Go tell General Jackson," said Lee, "that his loss is small compared to mine; for while he loses his left arm, I lose the right arm of my army!" No prouder or juster tribute was ever paid by a great commander to a soldier under him.

HIS OWN GRAVE-YARD. (493)

Speaking of his first meeting with "Corporal" Tanner, en route to Richmond, General Gordon notes the exuberance of his spirits, catholicity of sentiments, and that these won his friendship at once. In course of conversation Gen. Gordon asked him jocularly, if he were not afraid to go to Richmond without a bodyguard. "Well," said Tanner, "I left both my legs buried in Virginia soil, and I think a man ought to be permitted to peaceably visit his own grave yard."

SUFFERING IS ELOQUENT. (494)

Mal. 3:2, 3.

A few years later I sat on a platform with Tanner, before a great audience in Cooper Institute, New York. This audience had assembled for the purpose of considering ways and means to aid in erecting a Confederate Soldier's Home in Richmond. I had in my pocket a liberal contribution from General Grant, and after announcing that fact with a few words additional, I called for Tanner as the speaker of the evening. He stood trembling on the two wooden pins which served him as legs, and began by saying: "My whole being is enlisted in this cause, from the crown of my head down to the—as far as I go." Then he poured into the ears and hearts of his auditors a torrent of patriotic eloquence that evoked a demonstration such as rarely greets any man. In his case the loss of his legs seems to have added vigor to his brain and breadth to his heart."

TREATING PRIVATES AS OFFICERS. (495)

General Lee playfully evidenced his real appreciation of the privates in his command when he said to one of them who was standing in his tent door, "Come in, Captain, and take a seat."

"I'm no captain, General, I am nothing but a private."

"Come in, come in, Sir," said Lee, "come in and take a seat; you ought to be a captain, anyway."

DISAGREEING WITHOUT BEING DISAGREEABLE. (496)

The opinions of the two great Generals, Lee and Grant, on the motive of the Civil War are quoted in contrast, for the purpose of showing how magnanimous and honest men may differ in view:

General Grant in his "Personal Memoirs" says: "I felt like anything rather than rejoicing at the downfall of a foe who had fought so long and valiantly, and who had suffered so much for a cause, though that cause was, I believe, one of the worst for which a people ever fought, and one for which there was least excuse." He adds, "I do not question, however, the sincerity of the great mass of those who were opposed to us."

General Lee, lofty in spirit, a clear-sighted Christian gentleman, in referring two days before the surrender, to the apparent hopelessness of his cause, used these words:

"We had, I was satisfied, sacred principles to maintain and rights to defend for which we were in duty bound to do our best, even if we perished in the endeavor." General Gordon in this connection quoted Hon. A. E. Stevenson, of Illinois, then vice-president of the United States, while presiding at the opening of the National

Park at Chickamauga: "Here, in dread tribunal of last resort, valor contended with valor. Here brave men struggled and died for the right as God gave them to see the right."

Gen. Gordon continues: "Truth, justice and patriotism, unite in proclaiming that both sides fought and suffered for liberty as bequeathed by the Fathers—one for liberty in the union of states, the other for liberty in the independence of the states."

CHRISTIAN SOLDIERS. (497)

1 Tim. 6: 12.

General Gordon controverts the reported saying of the Duke of Wellington, "A man of fine Christian sensibilities is totally unfit for the position of a soldier."

"The lofty Christian character, the simple, earnest Christian faith, the constant and consistent, unostentatious Christian life and humility of spirit of both Lee and Jackson, furnish an eloquent and crushing rebuke to the suggestions of Wellington."

"The reward promised by mythology to the brave who fell in battle was a heaven, not of purity, and peace, but of continued combat with their foes and a life of eternal revelry. Such a religion could only degrade the soldiers who fought, and increase the depravity of the people. It was a religion of hate, of vindictiveness, of debauchery. The religious revivals which occurred in camps of the Civil War, on the contrary, while banishing from the heart all unworthy passions, prepared the soldiers for more heroic endurance; lifted them, in a measure, above their sufferings; nerved them for the coming battles; exalted them to a higher conception of duty; imbued them with a spirit of more cheerful submission to the will of Providence; sustained them with a calmer and nobler courage; rendered them, not insensible to danger, but superior to it. The life we now live is not the only life; what we call death is not an eternal sleep; the soldier's grave is not an eternal prison, but the gateway to an endless life beyond. This belief in immortality should be cultivated in armies, because of the potent influence it must exert in developing the best characteristics of a soldier."

NOT A "POP-GUN" FIGHT. (498)

1 Cor. 9: 26.

Illustrating the class of men who were furious leaders of sentiment in the opening days he tells of one who declared that "if we should secede from the Union there would be no war, and if there should be a war we could whip them with pop-guns." When, after the war was over, this same gentleman was addressing an audience, one old maimed soldier asked him: "Judge, say, aint you the same man that told us that we could whip the Yankees with pop-guns?" "Yes," replied the witty speaker, "but they wouldn't fight us that way."

Quotable Poetry.

WE SCATTER FLOWERS. (499)

We scatter flowers of every hue,
Star-dropt on petals white and blue,
And crimson as the scars and stains
Of heroes of the purple plains,
And buds as red
As the soft lips of wounds that bled.

Where nature strews fair daisies sweet
Above the hearts long ceased to beat,
Baptizing them with light and rain,
Can we behold with cool disdain
The gift of flowers,
On mounds where sleep the loved of ours?

This day let fragrant odors rise
Like incense to the radiant skies,
From censer cups of blue and gold,
Blossoms that burn above the mold
Of heroes true
To the old flag, red, white and blue.

The cemetery's swelling graves
Look like a silent sea of waves,
Whose billows standing still suggest—
Not the rude storm,—but peaceful rest,
Whom death set free,
Whose furlough is Eternity.

—George W. Bungay.

ALL HAIL. (500)

All hail the battle-flag
That, could it speak the truth
For which it led brave souls to dare and die,
Would make more heroes out of common clay,
And keep aglow the flame of country-love!
All hail the men
For whom the shot and shell of war
Had great respect! It is but meet
That they receive the plaudits
Of a grateful younger race.
All glory to the sleeping dust
Of those whose spirits took their flight
In service to their nation, God, and home!
Long live the day
That speaks in tones with certain sound
Of waving folds, of heroes here and 'neath the sod!—J. M. P.

MEMORIAL DAY. (501)

Love that pities, Love that keeps
Record of our joy and grief
Lays beside the grave a sheaf
Where the soldier sleeps.

Love that casteth out all fear,
Love that keepeth evermore,
When the strife and wars are o'er,
Her triumphant year,
Hath no North nor South, to-day
Hath no East nor West, but still
Hath her high and glorious will
Wheresoe'er she may.

Love that suffers long, is kind.
Not one grave of all, to-day,
Hath she left beside the way
Unforgot, behind—Frank Walcott Hutt.

THE ECCLESIASTICAL YEAR—MAY.

By Rev. G. B. F. Hallock, D. D.

ARBOR DAY.

For excellent Arbor Day sermon see Current Anecdotes, Vol. 5, page 482. See also page 485, "Flowers." Also Vol. 6, page 379, "Trees." See also volume The Homiletic Year, by the editor of this department, pages 104-109.

TEXT AND THEMES.

Pleasant and Good: "And God said, Let the earth bring forth the fruit tree yielding fruit after its kind; and the earth brought forth the tree yielding fruit; and God saw that it was good. And out of the ground made the Lord to grow every tree that is pleasant to the sight and good for food." Gen. 1: 11.

Rest Under the Tree: "Rest yourselves under the tree." Gen. 18: 4.

Nature Praising God: "Then shall the trees of the wood rejoice before the Lord." Ps. 96: 12.

Trees A Refuge: "The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted; where the birds make their nests; as for the stork, the fir trees are her home." Ps. 104: 16, 17.

By the Rivers of Water: "Blessed is the man whose delight is in the law of the Lord; he shall be like a tree planted by the rivers of water," etc. Ps. 1: 3.

Wisdom Like A Tree: "She is a tree of life to those that lay hold upon her," etc. Prov. 3: 18.

The City With Trees: "In the midst of the street of it, and on either side of the river was the tree of life," etc. Rev. 22: 2.

Trees As A Reward: "To him that overcometh I will give to eat of the tree of life," etc. Rev. 2: 7.

The Destruction of Forests: "Was the Lord displeased against the rivers?" Hab. 3: 8.

THE TREES OF THE LORD.

Text: Ps. 104.

The finest nature-study in ancient literature is the one hundred and fourth Psalm, although it is anonymous. Its imagery is as splendid as that of the Book of Job, and its pictures make one think of a Turner or a Corot. Indeed the twenty-third verse might have suggested Millet's Angelus with its "Man goeth forth unto his work and his labor until the evening;" and its "great and wide sea" in the twenty-fifth verse is as striking as the Greek dramatist's "innumerable laughter of the waves."

Step by step the reader is led onward and upward, from the "grass which is made for the cattle" to the "herbs for the service of man," and so to "the trees of the Lord" with which the whole floral universe comes to its completion and its crown.

MEMORIAL DAY.

Even a careless reader of the Bible must be impressed by the fact that trees figure prominently in the Scriptures, standing for various truths and preaching many a beautiful homily. They are the chief feature in the Garden of Eden, and only disappear with the fading out of the last visions of the Apocalypse. Under their grateful shade the forefathers of the race find rest in primitive simplicity. They give names to cities, Jericho being the city of Fragrance and Tappuah (Josh. 15: 34), Appletown; while the chief natural feature in the vicinity of Jerusalem was and is the Mount of Olives. Nor should the twentieth century after Christ, carefully setting aside its forest reserves, forget that in the earliest legislation of the chosen people were laws especially protecting these beautiful and beneficent gifts of God, even amid the devastations of war, from ruthless destruction. Had those laws been faithfully observed, Palestine might still be a land of brooks and orchards, its hills covered with flocks, its valleys rich with corn. (Deut. 20: 19.)

1. The tree figures in the Bible as a favorite symbol of the godly man. The man filled with the spirit of the Almighty seemed to the poet-prophet a veritable "Tree of Righteousness" (Isa. 61: 3), an oak of Mamre or a cedar of Lebanon, able to resist stormy wind and furious tempest. Such a man is no blowing bulrush, no clinging vine. He is swept but not swayed, arboreal in his vigor and forever resilient. Like some giant cottonwood planted by irrigating streams, for such is the symbolism of the First Psalm, his life is fed by hidden streams; and amid the burning noons of the Syrian summer his leaf remains bright with the freshness of abundant life.

2. For the glory of a tree is not in its simple strength, but in that union of strength, beauty and utility which no other floral product possesses to anything like the same degree. It would be difficult for us to say which charms us most, the pyramidal fir, the plumy elm, or the swaying willow. In one of the great expositions some years since, there was exhibited a gown of filmy lace designed for an empress, upon which thirty years of labor had been expended. But it was not more wonderful in its pattern, or graceful in its lines, or diaphanous in its texture than the cut-leafed birch that stands upon the lawn, to which every eye pays instinctive reverence. Not even the rainbow possesses a more perfect curve than the sugar maple, and a forest-clad hillside seen under an October sun in America, rivals in its lines and colors an Italian sunset.

3. But beyond the question of their strength and above all thoughts of beauty, the Trees of the Lord are rich in their beneficence. Our republic has awakened slowly to the value of its forests, awakened after the ruthless axe in a single state has reduced four million acres to a desert. We have been consuming our trees for all purposes at the rate of forty thousand million cubic feet a year. Yet upon them we depend for the even flow of our rivers, for the graceful repose accorded our flocks, as well as for the fruits with which we close our most epicurean feasts. Few persons realize the extent to which tree-fruits enter into the food of the nation. We read that the Arab knows few wants which the date palm does not through one or another of its products supply. We know that the South Sea islander finds in the breadfruit tree all his table needs. Of late years we have found in the banana condiment and nutrition combined. But we have scarcely begun to realize the source of wealth which is to be found in a plantation of oranges, of peaches, apples, prunes or pears. And those who have inquired into the statistics of Eastern arboriculture, know that in Sicily three olive trees constitute a not insignificant dowry for a peasant's daughter.

That man who is a Tree of Righteousness is not simply strong as an oak, and spiritually beautiful as an elm is physically perfect, but he is a blessing to the world in which God planted him. He becomes a shade to the weary, and the fruit of his abundant life supplies food to the exhausted toiler.—Author Unknown.

THE MESSAGE OF THE FLOWERS.

Matt. 6: 28-34.

1. Be sweet.

An old legend tells of the corn and lily which once found themselves growing side by side. "One cannot earn a living by just being sweet," said the corn to the lily. The lily's only reply was a smile. Soon after Jesus passed by and they both heard him say to his disciples: "Children, the life is more than meat. Consider the lilies how beautiful they grow." It takes no argument to prove that God loves the beautiful, or that he has planted within human hearts a love for the beautiful. The question for us to consider is this, "Is my life taking on the beauty that God designs it should?"

2. Work.

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rose bush. She went to the other side of the wall and there she found her roses blooming in all their splendid beauty. Some of us have to work on year after year seeing no results of our labor. To such comes other side of the wall." There is no such thing as wasted time nor labor if we are serving Jesus Christ.

3. Be beautiful.

The beauty of a flower comes from within and the closer it is examined the more beauty is seen. Dr. Gifford says, "Cutting an apple into thin slices at right angles with the core, and holding the slices up to the sun, you will see the outline of the flower that foretold the fruit." As our friends become more intimate with us, does our character seem to them more beautiful? Can they see in our work even a faint outline of the character of the Master Gardener? Does your life say to this impatient, worried world: "Be patient; cease your worrying; trust Him, and bide his time?" If your life is all this before your friends and the world, then, indeed, have you learned some of the most precious lessons the flowers can teach you.

4. Bear pruning.

It takes a thousand buds to make one American Beauty rose, consequently nine hundred and ninety-nine of them must be suppressed. Think of this, dear one, when billows of trouble overwhelm you and God seems to have hidden his face. He has in view the height to which he intends to carry the culture of your soul. He has in mind a work which your loftiest ambition has never even thought of. He wants some heroes and leaders for his work, men and women that can stand pruning and transplanting, and he may want you. Then think of the American Beauty and bloom out for God.

Some one has caught this beautiful message from the trees and flowers. As the natural sun does not shine for a few trees and flowers, but for the whole world, so the Sun of Righteousness shines not for a favored few, but for the world of human hearts. As the lonely pine on the mountain side looks up to the sun and cries, "Thou art my sun," and the little meadow violet looks up and whispers, "Thou art my sun," and each field of grass and grain upon a thousand hills looks up and softly breathes, "Thou art my sun," so the high and low, the rich and poor, the Caucasian and African can look up to the Sun of Righteousness and say, "Thou art my Father."—Record of Christian Work.

SPRING-TIME.

It has come again, the wonder, the miracle, the ever-new delight. Nature has opened her outdoor pleasure garden, and the birds and bees and insects are with us, like the clown in the circus, crying "Here we are again! Just the same as ever—only a little more so." The Spring-time offers all the old attractions, in the same eternal charming fashion, old as the rock-ribbed earth, new as the green leaves on the lilac bush. Weeks ago there were tokens and

melting snow, the swollen buds of the pussy-willows, the bee crawling slowly up and down the gray trunk of the sugar maple, all these are sure and certain hints. And listen to these mystic rhymes—

Whenever you see
On bush or tree
The lady-bug and her children three,
Or hear a cry
As the wild geese fly,
Then clap your hands, for the Spring is nigh.

When the sun shines bright,
And the catfish bite
And the robins chirp in the morning light,
And the wild bees hum
Round the old tree gum,
Then shout for joy, for Spring has come.

As soon as Dame Nature throws off her shy, cold airs, and coyly unveils her woodland beauties, we hear the cry that goes up from every living thing—from growing plant, weed and flower, from bug and butterfly, from bee and bird. It is the cry of invitation, "Come out into the world of fresh air and sunshine! Come out and join with us in the Song of the Open Road!"—The Aetna.

THE SEED WE ARE SOWING.

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

This is seedtime. We look around us and we see the farmers sowing the various kinds of seeds; and the women are sowing their garden and flower seed. But they are very careful to select the best seed.

As it is now time for planting seed in the ground, it is also time for planting it in the heart, for we are sowing seed of some kind every day. Just as the seed planted in the ground must be good seed, and carefully tended, so the seeds in our hearts must be good. Our thoughts should be pure, for they are the seed, and our deeds are the fruits.

1. We are planting and cultivationg all the time. We leave impressions on those with whom we come in contact, and influence them for better or worse. "Sow an act and you reap a habit; sow a habit and you reap a destiny." Since this is true, how necessary that we nourish only pure thoughts and form ennobling habits.

A sunny smile, a cheerful answer, a loving deed, a little song and a sympathetic word will all be precious seed, that will grow to lovely flowers for Jesus. So let us sow such seed bountifully.

Many good Christians have sown the good seed, but have laid down their work and passed over the river to take up a nobler work. Some one must take their place. "Whose place will you take?"

There was once a boy who had a remarkable dream. He thought that the richest man in town came to him and said: "I am tired of my house and grounds; come and take care of them and I will give them to you." Next came an honored judge and said: "I want you to take my place; I am weary of being in court day after day. I will give you my seat on the bench if you will do my work." Then came a doctor and wanted him to take his place. And last came a drunkard and said: "I am wanted to fill a drunkard's grave. I have come to see if you will take my place in these saloons and on these streets." I wonder whose place that boy took.

Years ago a man, interested in bee culture, drove along the roads, in a certain section of Illinois, and scattered sweet clover seed as he went. He threw out small quantities of seed, first on one side of the road and then on the other. The seed grew, the plant spread, and now, in midsummer, the roads for miles and miles are lined with the sweet clover. Most farmers say the plant is a nuisance, and that it is spreading to their fields. A few people see some good in it, especially the bee men and those who permit their cattle to graze by the roadside. But the sweet clover is there, and it is there to stay, all because some man scattered a small amount of seed here and there as he passed along.

2. Well, how about the seed that we purpose sowing on life's land? What kind of seed are we preparing to sow? We do not have special reference to the work done in the open, for that is usually well guarded, but we refer to personal influence.—Rev. John Lemley, D. D.

MEMORIAL DAY.

For much excellent Memorial Day material see Current Anecdotes, Vol. 6, pages 335-340; Memorial Day Sermon by Rev. George Clark Peck, D. D., Current Anecdotes, Vol. 5, page 479; Illustrations, pages 470, 471. See also Current Anecdotes, Vol. 4, pages 471-475.

THE CHRISTIAN WARFARE.

"I have fought a good fight." 2 Tim. 4:7.

I. A good fight must have a good cause behind it.

II. It must be fought with courage, fortitude and faith in the cause.

III. It must be fought under leaders whom we can trust to the uttermost.

IV. It must be fought until victory comes.—Author unknown.

A LAND WITHOUT MEMORIES.

A land without memories is a land without liberty. Every spot in a land that marks the achievement of an heroic deed is to that land a perennial fountain from which flow influences to strengthen the patriotism of its people. In our own land

the late war multiplied these spots and made them henceforth forever sacred by the baptism of heroic blood. The nation is safe as long as these battlefields and their memories are vivid in the minds and hearts of the people.—Rev. F. B. Cherington.

BATTLES; OLD AND NEW.

"What mean ye by this service?" Ex. 12: 26. "This day shall be unto you for a memorial." Ex. 12: 14.

The Jewish feast of the passover had a national, as well as a religious, meaning. It was a memorial day. This day also is a memorial of the best blood of the republic. This week you will cover the graves of your heroic dead with flowers and mingle your tears with their heroic dust. As you stand beside those graves two words appear written in immortality—"Memory and Duty."

1. Decoration Day will never cease to be a tender memory. It is the stepping-stone to the higher attitudes of liberty. There is no greater day to be remembered in the annals of American liberty than when the flower of Southern chivalry gave up its battle sword to the silent soldier at Appomattox. We should remember the great issues at stake. It is not the facts, but the ideas for which the facts stand. Ideas are the kernels, facts the husks. It is said, "O, the war is over." Yes, forget sectional prejudices, the bitterness and the hate of the struggle, but are we to forget our heroic dead? It would be a base ingratitude. Sons of Veterans, perpetuate these noble memories. The nation, unmindful of its heroic past, will be heedless of its possible future. The recollection of a mighty pageant comes to me, the return of the remnant of a great conquering army —the grand veview at Washington. There were triumphal arches, an ocean of battle flags, throngs of people, glistening arms, well-equipped regiments, and the battle scarred and shattered veterans with empty sleeves. Across the front of the nation's capital upon a strip of canvas was this significant inscription: "The only natural debt we can never pay is the debt we owe to the victorious Union soldiers." That inscription does not sound much like quibbling over pension bills. Let us not forget the widow and the orphan. Flowers for the dead and bread for the living. Better that a flower or a dollar fall unworthily than that a single debt of gratitude be unpaid or one worthy soldier suffer. You contend for greater principles, among them national unity and national liberty.

2. The old battles have been fought and won. There are new battles to be fought. You have not yet been discharged from the grand army of loyalty to God and country. We need the veteran soldier yet—his well-earned experience, his oft-proven loyalty. The trials of peace are no less exacting than those of war. Liberty and union are now the battle-cry as embodied in the "Little Red Schoolhouse," for without a common school system and a common language, national unity is impossible in a republic. In the sixties you said we should have only one flag and you made good the promise. Now assist us to have only one common language in our public schools. Seventy-five per cent of the children of school age in this city are taught nothing but the mere rudiments, but those rudiments should be in the English language. Let there be as many languages as you please in the higher grades. We have no prejudices against foreign languages. Shame upon the legislative body that, within the shadow of Lincoln's tomb, introduced an anti-English amendment to the school laws of the State of Illinois! Principle is sacrificed to the demand of a sect or community having a few votes. Shame upon the political tricksters and traitors. The English language, in the words of Macaulay, is "the language of liberty itself." It is the language of the Magna Charta, the Bill of Rights, of the Mayflower, of the Declaration of Independence, and of the Emancipation Proclamation. Protect not only the language of the schools, but the moneys of the schools. Let no sect nor party, priest nor preacher, place a stealthy hand on the public pocket to divide the school fund. We do not object to sectarian teaching. Neither do we plead for a common religion, but we do plead for a common school with one common language. Pledge yourselves to the utterance of General Grant at Des Moines —"Keep Church and State forever separate."—Rev. J. Brushingham.

THE REAL COST OF THE WAR.

All the bonds of the war period were sold at less than their face value, and in what we may call the darkest hour of the war from a financial standpoint, the great war Secretary of the Treasury, Salmon P. Chase, went to the White House with joy in his heart. He brought joy to the heart of Abraham Lincoln when he informed him that he had been able to dispose of a block of the government bonds to the Frankfort Germany bankers at the price of 38 cents on the dollar.

There came a time afterward, through the efforts and sacrifices of you and your comrades, living and dead, after you had trod two thousand fields of battle, after the indorsement on these bonds had been written in the heart's blood of four hundred thousand of the best and bravest, who on field, in hospital and prison pen, went to death that the nation might live; then there came a time when those bonds went to par in the financial marts of the world, and were redeemed at 100 cents on the dollar by the government of the United States, principal and interest being paid in the coin of California and the world, gold. So much for my financial obelisk.

And as I come to build the other one I would present for your view, I have to say that if your heads were not already bared, I would ask that you uncover in veneration, for this obelisk represents the true and mighty and awful cost of the war, the only cost of the war which ought to rise in the thoughts and to the lips of patriotic men, when they speak of "what the war cost the country."

The foundation was laid on the rock-ribbed streets of Baltimore, composed of the corpses of the slain members of the Massachusetts Sixth. It was built up, one bloody course after another, on every battlefield we trod until at last there were embodied in its awful majesty the four hundred thousand of the dead of the war. It was cemented by the tears of anguish of parents, wives, children, and sweethearts, and then, just at the close, for its apex there was demanded of us the awful sacrifice of the Father of all his people, the Preserver of the Nation, the Moses of that Period, the greatest of all Americans, Abraham Lincoln.—Corporal Tanner, from speech at San Francisco, 1903.

THE GOD OF BATTLES.

Napoleon once said, "God is on the side of the heaviest artillery," but at Waterloo he found that he was mistaken, for the 160 guns of the English overcame the 250 guns of the French. God, and one being on the side of right, make a mighty army every time, and all the hosts of hell cannot prevail against such an artillery. "I can do all things through Christ which strengtheneth me."—Rev. Geo. W. Crosby.

CROWNS OF GLORY.

Among the Romans with other military honors and rewards, rich, and splendid crowns were publicly bestowed upon the illustrious conqueror, and upon every man who, acting worthy of the Roman name, had distinguished himself by his valor, and his virtue.

In the triumphs of Paulus Aemilius after taking King Perseus prisoner and putting an end to the Macedonian empire, there were carried before the conqueror four hundred crowns, all made of gold, and sent from the cities by their respective ambassadors to Aemelius, as a reward due his valor. How beautiful and striking then are these promises which assure us that the Saviour shall confer crowns of immortal glory upon his persevering saints, and that before the hosts of angels and an assembled world.—Kennett.

"USELESS: USELESS."

There were two sayings of the assassin John Wilkes Booth which are suggestive. The squad which captured him in the barn had taken him out and laid him upon a mattress. He had been shot by Boston Corbett, against orders. Col. Baker, the head of the secret service, put his ear down to the lips of the dying man and heard him mutter, "Tell mother I died for my country; I thought I did it for the best." Later the dying man asked to have his hands raised and shown to him. They had become so paralyzed that he did not know their location. When they were displayed, he muttered, with a sad lethargy, "Useless: useless!' And those were his last words. They were true ones. Cui bono? What folly to think that to kill Lincoln would help the "lost cause." Instead it made treason doubly hateful, and doubtless made the work of reconstruction more difficult and dilatory. "Useless:" Of course it is useless to commit murder. Alas, that not all see that it is a matter of course. One shudders to think of the sort of ethical notions one must have who thinks that to murder defenceless, unarmed men is the work of patriotism.—Selected.

Letters from a God-made Minister to His Nephew.

[We have recently come into possession of a number of letters, some of which we will publish each month, from the Rev. William Prentice, D. D., who after a long and fruitful ministry, is spending his declining years in California. His nephew, recently graduated from the seminary, has accepted a call to a prominent church in Belleview, and was at work in the new field when he wrote his uncle.—Ed.]

Los Angeles, Aug. 19th, 1905.

My dear Nephew:—Your letter and manuscript of sermon came in due time. I read both with no small degree of pleasure. By the way, Will, I am glad to know that you are using the daily papers. It is well that you take advantage, at least occasionally, of this courtesy of the press. The power of the daily newspapers is simply tremendous. Use it in every legitimate way. Cultivate the acquaintance of newspaper men. A friend or two on the editorial or reportorial staff of a great daily may mean much to you and your work. Looking back over my twenty years' ministry at the Central Church, New York, I am frank to say that I could not have accomplished what I did had it not been for the assistance I received in divers ways from the papers.

Now for your sermon, which I have had time to digest pretty thoroughly. Your exegesis of the text is good. It is clear as a bell. I like it. As a whole the sermon is very readable; some of your illustrations are strong, not to say striking. If you delivered it just as it was written, I should say there is a danger that you fall to thinking more of the form of your sermon that of the matter. Better have a care here! The sooner you cease to think so very much of your rhetoric and the more you think of the salvation of souls, the sooner your pulpit work will begin to tell for eternity. People don't go to church to hear oratory, for a man cannot be an orator one hundred and four times a year. People

don't go to church to hear lectures on literature and sociology, for the specialist on the lyceum platform is the preacher's superior at that. People go to church to see Jesus and where no vision is, the people perish. I sympathize with you in this very thing. Every young fellow with fine literary tastes, and even some who have none, experience this danger. Alas! some never do get over it. I wrestled with it, too. I recall that, in my first city pastorate, when I was conducting revival services, a literary woman of considerable reputation, with whom I had a slight acquaintance, dropped in on us one night. I had been talking simply and tenderly about the "Exceeding Sinfulness of Sin" but, just as soon as I saw her, I climbed up on my "high horse." Well, from that moment until I finished, I "played the fool" extraordinarily well. I feared a slip in my English or a confusion in the agreement of my nouns and verbs vastly more than I did a mistake in a scriptural reference. I dragged in two or three classical allusions, quoted Richard the III's "My conscience hath a thousand several tongues," etc., and a couplet or two from Browning. There were no confessions and I had been expecting a half dozen at that service. That night in the privacy of my own room I prayed God earnestly to forgive me, and that I might have another opportunity to preach the word. I didn't feel that I deserved another.

Clothe your thoughts in the choicest diction you can command, but don't always drift with the oratorical current. Frequently you would better turn and stem it.

All that I have to say about your pulpit style is this: Cultivate variety! Don't get into a groove! Be sermonically supple! Don't permit your congregation to guess pretty accurately just the manner in which you will deliver every sermon, or the phraseology in which you will pronounce every benediction. No matter how beautiful one's natural style is he ought to vary it some, even if it costs a big struggle. For instance, an effective preacher would not so much as think of treating, in the same general style. John 3:16 and Luke 16:19-31. And all this reminds me of an incident I think worth relating.

I spent my vacation one summer in a quiet hamlet where I formed the acquaintance of a Mrs. Sawyer, who happened to be a very unique character. Her early educational advantages had been limited so that she seldom spoke other than ungrammatically, and in a high falsetto voice at that. But she was naturally sharp as a tack. She has a son who was at that time a lawyer, living in Chicago. (He is now in Congress.) And the story hinges on a visit which Mrs Sawyer made to that son's Chicago home. He had married wealthily and lived in one of the fashionable residence districts. The daughter-in-law became very much devoted to her husband's mother, though she labored to have her leave off some habits that had become second nature to her. But let me quote it as nearly as I recall it in Mrs. Sawyer's own phraseology:

"You see, Brother Prentice, Elmira (that was the daughter-in-law) thought she could teach an old dog new tricks, an' one day she says to me, 'Mother, don't you think you could break yourself of that rather prim'tive practice of conveyin' food to your mouth with your knife? Wouldn't you like to try it? Suppose you begin today.' An' I said, 'Elmira, don't you lose a mite o' sleep about that matter. I'll promise you now that if there's anything forkable on the table I'll fork it, and if there ain't I'll knife it."

She put it a little bit crudely, Will, but the principle holds good on the very subject I am considering. Sometimes you'll have to handle delicate subjects pointedly. When such a one comes up, speak out clear and bold.

I want you to be a full orbed young fellow, with no pet hobbies to trot out every time you have a chance to make a grandstand play. The gospel of Jesus Christ is by all odds the biggest thing in the world. Don't attempt to sidetrack it, or compromise it, or whittle it away. I am now an old man with the snows of seventy-five winters on my head. For half a century I preached the gospel in season and out of season. And I want this to go down in black and white for your clear young eyes to read. I have never regretted a single sermon in which I came out clear and strong with, "This is so," but I do regret the few in which I raised the question, "Is this so?" The pulpit is no more a place of expression of doubt than is the powder magazine a place for the striking of matches. See to it that from your pulpit there rings out a bugle blast of the faith triumphant. All else that enters into your success as a minister is but as dross compared with this.

"The salutation of me, Paul, with mine own hand. Grace be with you."

Affectionately your uncle,

William Prentice.

VALUABLE PAMPHLET FREE.

Any person sending name and address (no postage required) will receive by return mail absolutely free, that instructive pamphlet by Dr. C. I. Scofield (formerly of East Northfield, Mass.) entitled "BIBLE STUDY FOR SERMONS." Send at once to Charles C. Cook, 150 Nassau Street, New York.

We get a thought by giving it away. We secure our hold on it by letting it go. We never really know a truth until we have told it to another. The one who gains most in class work is the teacher, if he is the teacher. This is one of the practical paradoxes of our intellectual life, and a blessed paradox it is.—*Great Thoughts.*

HOMILETIC DEPARTMENT.

G. B. F. HALLOCK, D. D., Editor.

BEST OF RECENT SERMONS.

BY A. C. DIXON, JOHN ROBERTSON, ROBERT CRAWFORD HALLOCK, P. S. HENSON, NEWELL DWIGHT HILLIS, LEN G. BROUGHTON, J. P. GLEDSTONE, WILLIAM BRYANT, JOHN H. NEWLAND, JOHNS D. PARKER, R. A. TORREY.

THE GREAT CHURCH BUILDER.

Text: "The Lord added to them day by day those that were being saved."—Acts. 2: 47.

I. The invisible Christ is building his church with regenerate material. Every stone is a living stone, and the whole temple is a spiritual house. Sinai with its clouds and thunderbolts comes before Calvary with its whisperings of love, and the man who does not pass by Sinai with sorrow will not come to Calvary with joy. After the Word of truth has been received with sorrow of conviction, the Word of salvation will be received with joy.

This is the kind of conversion that lasts. A conversion based upon the emotion of the moment will soon fade away, but the soul that has received the Word of God has a sphere in which to work and an atmosphere in which to work in safety.

II. Again, the invisible Christ is building his church by means of the continual unity of the disciples. There are three words which express this unity; they were "all together," "of one accord," and had "a singleness of heart." It does not mean that they all lived in the same apartments, though they were much of the time together in the same assembly. It does not mean that there were no differences of opinion on many subjects. Every individual of them was in many respects different from every other individual, but in their loyalty to Christ they were one.

III. The invisible Christ continues to build his church by means of power. "Many wonders and signs were done by the Apostles." Not by their influence, for they were a despised sect. Not by their education, their money, their social position, or their eloquence, but by the power of the Holy Spirit. Wonders did not cease with Pentecost, but continued every day.

Some of us look back to the great revivals of the past. The old men talk of 1857. Our Methodist brethren speak with gratitude of the times of Wesley and Whitefield. With some I fear power is in the past tense. Pentecost was, but is not. The showers of refreshing came once, but the skies have been brass ever since. They try to slake their thirst with the water that fell then, but it has lost its freshness. If we have the same Gospel and the same God, why not have the same power today as then?

Dewey at Manila did not conquer in his own strength. There were doubtless men among the Spaniards as strong physically and intellectually as he, but the resources of the United States were at Dewey's side, and he was linked with them. All the science of war and the wealth of the nation were concentrated in the makeup of his warships and their guns; he simply turned the power of the United States upon the Spanish fleet and demolished it.

Now we are not left to go to war at our own charges, nor do we depend upon our own resources. The resources of Heaven are at the disposal of our faith. We conquer because we link ourselves with Omnipotence and turn all the guns of Heaven's artillery upon the enemy.

IV. In the next place, the invisible Christ is building his church by means of the liberality of his disciples. "They had all things common and sold their possessions and goods, and parted them as every man had need." The clause, "as every man had need," modifies "sold" as well as "parted." They sold their possessions and parted them as every man had need; that is to say, they did not sell all their possessions at once, or part with their price at once; but, as the need arose, they sold their possessions and wisely distributed the proceeds. In the words "possessions" and "goods" are the ideas of real estate and moveable property. Their lands were not considered too sacred to sell, in order that the emergency might be met.

Many of these young converts were away from home and needed support while they remained to be instructed. Many of them, doubtless, lost their positions as servants and salesmen as soon as they confessed Christ, and were thrown upon the church for temporary support. The church was at the time the only insurance society. There is nothing in the records that implies there was an equal division of property.

In the twelfth chapter of the Acts we see that the mother of John Mark owned a house in which a prayer-meeting was held, and the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. These words prove that there was a difference in ability, because there was a difference in wealth. They were commanded to lay aside on the first day of the week as God had prospered them, and in another place they were exhorted to labor that they may have to give unto those that need.

V. Take a step further in the record and you will find that the invisible Christ is building up his church by the faithfulness of his disciples in the temple and in the home. "They continued daily with one accord in the temple." Now, the temple was not at all what

they desired it; there were hypocritical Pharisees in it. They saw sham and pretense at every turn. But the temple with all this was the house of God and they went to it, not because they enjoyed seeing hypocrites, but because they wanted to worship God in the unity of faith.

But these early disciples were not Christians only in church; they carried their religion into their homes; "breaking bread from house to house and eating their food with gladness and singleness of heart." The home is the twin sister of the church, and both are the daughters of God. If the home is against the church, the pastor will find it almost impossible to reach the children for Christ. If the atmosphere of the home is worldly, the pulpit will not make a spiritual people. The tone of the home should be as high as the tone of the church. The orthodox Jew on the feast of the great day of Atonement leaves a vacant chair for the coming Messiah. We need not have the vacant chair for Christ, but let Christ fill every chair.—Rev. A. C. Dixon, D. D.

FERVENT PRAYER.

Text: "The effectual fervent prayer of a righteous man availeth much."—James 5:16.

This passage sets forth a mighty working force. Definite prayer is the mightiest working force that there is in the Church of Christ. I want to call your attention to some of the things that prayer can do.

I. Prayer can bring other people to Christ. We read in 1 John 5:16. "If any man see his brother sin a sin which is not unto death, he shall ask, and God shall give him life for them that sin not unto death." Here we are told distinctly that if you are alive yourself and see someone else is dead, you can get life for that dead person by prayer.

Friends, there is nothing else that we can do that will avail so much to bring the dead to life, to bring the lost to Christ, as prayer. I don't mean by that, of course, that we shall kneel down and pray, and pray, and pray and never do anything else, never go to the people we are praying for. That kind of prayer is not honest. A great many people make prayer an excuse for laziness. They want to see their unsaved friends saved, but they are not willing to go and point them to Christ.

But if you are willing to work if God sends you to work, then prayer will do more to bring others to Christ than any other power that is at our disposal. Prayer avails where everything else fails.

You remember the story of the saintly Monica and her wandering son; how faithfully she reared and taught her boy; how she tried to point out to him the error of his way. But it all came to nothing. Her boy wandered farther and farther away, not only into sin, but what is harder to save a person from than sin—into false philosophy.

And all poor, anxious Monica could do was to pray.

One day her son, hundreds of miles away in a foreign land, was sitting out in a garden, far from God in sin and in false philosophy, and Monica was holding on to God in prayer, when the Spirit of God fell on that garden, touched the wandering boy, and transformed him into Saint Augustine, one of the mightest men in the history of the church of Christ. Oh, friends, prayer can reach down into the deepest depths of sin; prayer can reach to the farthest corner of the earth and get hold of our loved ones.

II. Another thing—prayer will bring blessing to your church. Prayer will do more to remove misunderstanding and division in the church than all the councils that were ever held; prayer will do more to bring down a revival than all the machinery you can get up. The first great revival at Pentecost was the result of a ten days' prayer meeting, and every true revival since has been born of prayer.

Take the revival of '57 throughout the United States; there wasn't much preaching, but there was not a village anywhere that wasn't moved. It is said that in New York City at that time there was not an hour of the day or night that there wasn't a prayer meeting in progress. It was prayer that shook America.

Take the revival of '59 in North Ireland. Four men, a farmer, a blacksmith, a schoolmaster, and the other, a humble man, met in a school-house at Kels nightly to pray for a revival. They prayed on and on and on for days and weeks and months. Then they went out and gave their testimony. The fire broke out in Kels and spread all over the country The courts were adjourned for lack of business; goals were shut up for lack of prisoners. And four humble men prayed that revival down.

Someone has said to me, "Torrey, I can't understand why there has been the blessing in Australia and the United Kingdom." I can. We began a prayer meeting in the Bible Institute, Chicago, and we prayed for two straight years for a revival that should sweep the world, knowing from the first meeting that we were going to have it. The call came to go to Australia. We prayed for a month before deciding to go. A Melbourne woman bought a book on prayer, and was struck by one sentence, "Pray through." She made up her mind to pray through. She got her friends to help her. And the day I set foot in Melbourne I was told there were 1,700 prayer circles in Melbourne, meeting once a week to pray for Melbourne. No wonder there were 8,000 who professed to accept Christ in a month.

That same woman was called to England. She went to the Keswick Convention and told the story of the Melbourne revival. They organized prayer circles there to pray for a world-wide revival, and today there are 40,000 or 50,000 banded together to pray every day for a world-wide revival, and it is coming—it has come.

When we went to Cardiff a year ago last October, the prayer circles centered their prayers on Wales. A month afterward the fire burst out there, and the principality was

swept by a mighty revival that has already brought over 100,000 persons into the kingdom. And the fire is spreading there independently of ministers, independently of evangelists, independently of men—spreading everywhere.

III. Now what we want prayer for now, is right here in Canada. We want the world-wide revival, but Canada is a part of the world. Let us center our prayers on Canada. Friends I want to stir you up to pray for all coming time. It would be a great thing to have a big revival around Toronto this month, but what we want is one that will last. I have seen a town where perhaps a couple of men, or one man would come to preach and sing, and there would be great interest aroused, but just as soon as they were gone everything would fall as flat as it was before. We don't want that. Take Cardiff, to which I have already referred. There have been far more conversions since we left Cardiff than while we were there, and the tide is rising higher every day.

You sit and listen; you smile, you bow your head and mentally you say, "Amen." But that is not what we want. We want you to go away not merely saying, "Wasn't that fine," or, "I believe that." We want you to go away, perhaps saying nothing, but when you get home get down before God and give yourself up to be a man of prayer—a woman of prayer.—Rev. R. A. Torrey, D. D., at Toronto, Canada.

THE SHINING OF MOSES' FACE.

Text: "The skin of Moses' face shone while he talked with him."—Ex. 34:29.

I. There is a connection between the material world and the spiritual world. Sometimes the spiritual world breaks through the outer vail and manifests itself.

II. The face of men is an expressive symbol of their character. Thoughts have an outer expression on the countenance. Good deeds and evil deeds are seen in the face.

III. The spiritual world manifests itself on the face, and in the lives of Christians. Moses was the "servant of God."

IV. The face shines when men are unconscious of it—when they lose sight of themselves. Moses "wist not that his face shone."

V. The face shines when men are in the line of duty and service. Moses was leading the people of God, and receiving the law.

VI. The face sometimes becomes luminous in supreme moments. Moses had talked with God. When Stephen was stoned "all that sat in the council looking steadfastly upon him, saw his face as it had been the face of an angel."

VII. In the case of Moses the shining was evidently more than a natural glow of the countenance. When the angel rolled back the stone from the door of the sepulcher we are told that "his countenance was like lightning."

Do we want to have our countenances glow with spiritual light? Then we must draw near to God, and talk with him.—Rev. Johns D. Parker, D. D.

WAYSIDE MINISTRIES.

Text: "As Jesus passed by."—John 9:1.

The words of the text introduce one of those beautiful incidents in the life of the Master, where, as he passed along, he was met by one of those needy, suffering ones who never appealed to him in vain for relief. Here by the wayside was, humanly speaking, a chance meeting of the man hopelessly blind and the Divine Healer. Jesus pauses, though he knows his enemies are seeking him that they may stone him for his teachings in the temple. He may be fleeing for safety, but his own welfare is forgotten in the presence of suffering. This incident is one of many where Jesus paused by the wayside to teach, or heal, or bless some one who crossed his path or lingered by the way.

The theme, "Wayside Ministries," is suggested by this incident, and may furnish some helpful lessons for those today whose lives are filled with noble motives and great purposes, but who, pursuing these, are too busy or too much absorbed to perform the blessed wayside ministries.

The purposeful life is the true life but the great danger is absorption in definite objects to the neglect of incidental opportunities for doing good. The life of Jesus was pre-eminently a life of definite purpose. Having an unparalleled mission to perform, how unfalteringly he moves forward toward its accomplishment! He is not turned aside; he is not discouraged nor dismayed; he is not circumvented nor defeated; but he is never too absorbed, nor too weary, nor too eager, nor too sorrowful, to pause and listen to the cry of need, to bestow the healing touch, or to speak the word of forgiveness. In this respect, what a rebuke is his life to our lives! We sometimes call our work too important to be interrupted, and our time and strength too precious, forsooth, to be taxed by the importunate intruder.

I. The wayside ministries are important because they afford providential opportunities for doing good. Those opportunities provided for us may be more important than those we plan for ourselves. The history of many a great man shows that the turning point in his life was the apparently chance meeting with one ready to pause and give encouragement and help by the way. Such become, unconsciously, the world's benefactors.

II. The wayside ministries are important because they demand instant doing. They may not be put off till to-morrow. Thus the life becomes rich in good deeds done today and not dreamed of in our plans for the future.

II. The wayside ministries are valuable because they are prompted by the best motives. The sudden need appeals to the heart's sincerest pity and truest kindness. The recipient knows there is no ulterior motive behind the help bestowed. "Cold charity" does not pause along the by-paths of life to perform her ministries.

IV. The wayside ministries are important

because by them God may be carrying out his larger and greater plans. If we refuse to enter into these opportunities, or if we neglect them, we may in a measure mar the Divine plan. If these opportunities are God-given, they are God-planned and God-appointed, and we do well when we delay or postpone our own plans, if need be, to regard the suffering one, to heed the cry of need and to extend the helping hand as we pass by.—Rev. John H. Newland, Willimantic, Conn.

THE NECESSARY LIMITATIONS OF DIVINE REVELATION TO MAN.

Text: "I have yet many things to say unto you, but ye cannot bear them now."—John 16:12.

It may not be an exaggeration to state that there is no completion of thought, or endeavor, or happiness in this mortal life. There is always some region unexplored, and to most of us unexplorable. Perhaps this will be so even in eternity. It is not a dream of the fancy of youth; it is a fact that deals with all of life here and yonder, that it is always better farther on. It is this continual looking upward in life that is its greatest charm and inspiration. Just according to our capacity to enjoy and employ truth will it be revealed to us if we are seekers. Do men sometimes question this? Perhaps that is because they are not seekers. It is only to the earnest seeker after truth that the best ever lies in the future. It was partly, but not wholly, because the disciples of Christ had so little real ambition for higher revelation that it could not be theirs at that time. But this was not the only reason. Divine revelation, because it is divine revelation, cannot come to humanity in its entirety. It must come gradually. This is true in a lesser degree in earthly things.

But what things did Christ leave to be revealed at some definite or indefinite time in the future? Infinite revelations that can only come to men gradually, because human experience is necessarily a gradual thing. Necessarily much of revelation must wait for the fullness of time. Christ himself the divinest revelation which the world has ever known, "the consumate flower of all the ages," could only come in the fullness of time. The opportunity must ripen. We are learning this in a practical way daily. There are lessons that cannot be learned in the days of youth. The very enthusiasm and ardor of youth, which are so valuable, and even enviable, prevent the clear vision of some things which must be learned afterwards. Youth necessarily fails to weigh the consequence of actions, because experience has not come to illuminate the truth.

I. As a preliminary and fundamental thought to the whole subject we put strong emphasis upon the fact that these revelations must always be in entire harmony with those that have gone before. There can be no contradiction in Christ's teachings. There can be contradiction between the teachings given us by Christ while on earth and those subsequently made by the Holy Spirit. It is enough to condemn any teaching to show that it is plainly inconsistent with the doctrines taught by Christ while he was among men. As far as the effect of Christ's teaching upon the world is concerned, it is revolutionary. Man's ideas and man's life were so thoroughly wrong that they needed to be radically changed. But Christ's plan of teaching is evolutionary. One truth grows out of and unfolds another. It is the process from the seed to the perfectly developed flower and fruit. There will be a gradual revelation of truth to men as they are able to bear it. But it will be self-consistent. If we may use the term, truth is genealogical. It has its parenthood, and its natural generation. Christ never intended men to believe that in the course of time his Gospel and his programme of the Kingdom would become obsolete, and be superseded by a new gospel and a new programme of the Kingdom. This fact then must be kept in mind, that while we are to enjoy new revelation it will never contradict that which has already been given to us by Christ himself.

II. Let us, then, very briefly speak of some of the "many things" which are to be revealed to us as we are able to bear them.

1. As to our destiny. We dare not try to eliminate any part of the stern truth that he did teach without question. But on the other hand we have no right to attribute to him what he did not say.

2. Christ also would reveal to man the larger meaning of that wonderful word "duty." "My neighbor" has claims upon me that were never dreamed of a century ago. If I am an employer of labor, I am but employing my brother to do work which perhaps I can not do, and for which I must pay him, not only money, but whatever else a brother ought to give.

3. Christ would reveal to men also the new and fuller meaning of "Love." Religion as lived by the Jews of Christ's time, was almost wholly devoid of all love broader than a man gives to his family, and the citizen gives to his state and nation. Christ showed men by his teachings and even more by his life all that they could bear. But the larger revelation will come when those teachings and that life have so impressed themselves upon the great mass of his followers that they make clear to the world what Christianity really means.

4. Then Christ would reveal to men the meaning of holiness. There are many other things which he would have told them if they could have borne them; and he is teaching us just as fast as we can bear them. He has unfolded many things as to the claims of home, society, church, nation, God. Just add to the words we use so commonly, "Christian," and try to grasp the enlarged meaning. That alone is a revelation. A Christian home, Christian society, a Christian church, a Christian nation; and then the thought of God, not as an abstract idea, but as revealed in Christ.

It is with no disrespect to our various church systems that I say that I am not inclined to think that the revelations which Christ still had to make were to be ecclesiastical or even what we are inclined to call doctrinal; cer-

tainly not what are usually described as sectarian, or even theological. We shall very likely never know authoritatively what is the right mode of baptism, for there may not be any one right mode above all others; or the proper form of church government; for there is probably no one form so superior to all others that it will be best for all lands, and all nationalities, and all temperaments. We shall go on enjoying our own opinions; but I trust we shall in time learn not to worry about nonessentials in which others do not agree with us. No one church has all of the truth. No one age of the world or the church has all of the truth.

There is a great controversy raging today as to whether we are to learn all truth from the Bible. Certainly we shall not learn very much of truth without the Bible; and truth cannot contradict the Bible. But there are revelations for men who know and love the Bible as God's word, which come from personal communion with Christ as our Friend and Guide; and from the Holy Spirit who reveals Christ to us. There is no limit to these revelations, except our capacity to bear them. My brother, if you have learned any of these "many things," and you think we can bear them, I charge you, tell us, for we are hungry to know God's will concerning us. And my brother, if you have not learned anything of this larger truth, I charge you, judge very tenderly and charitably those who are rejoicing in a larger vision. O for enlarged capacity for spiritual truth, and its true outcome, Christian duty! Our souls thirst for thee, O God; only thou canst satisfy us.

Finally, brethren, let us remember that many of these lessons cannot be comprehended, and so cannot be fully revealed in this life. We shall have eternity in which to study them. Then there will be no barriers because of our inability to bear them. There we shall be like our Lord. All eternity will not be too long to study the many truths of Divine revelation. Are we tempted to grow impatient for the dawning of that day? Nay, there is too much waiting to be done on earth for man to want to go home with his earthly work undone. But there is no place for indifference, no day for idleness. Each day will bring its own revelation of duty, and the grace to perform it. So while we work we are listening for a new revelation, and while we wait, we never wait in idleness.—Rev. William Bryant, Bay City, Mich.

REST BY RETURNING.

Text: "Return unto thy rest, O my soul."—Ps. 116:7.

Music and painting are sometimes happy interpreters of Divine truth. Holman Hunt has fixed on his canvas the look of the child Jesus, the far-away, absorbed, pre-occupied look which says as plainly as anything can: "I must be about my Father's business." The rest of the picture is only accessory to the central look, the soul in the eyes, or rather, the eyes telling that the soul is far away from all surrounding things, engaged in a spiritual realm. I was once a worshiper in a church in Boston, New England, where a quartet of men sang the twenty-third Psalm, the congregation sitting listening. This worship by a choir is not to my mind; nevertheless, I have never entered more peacefully than I did that evening into the restfulness of the shepherd's words.

In Durham Cathedral I heard a boy sing the solo in the anthem, "I heard a voice from heaven saying unto me," etc.; and it was done in such a way as to give me a new apprehension of the words. The boy's voice seemed to come floating down from the invisible world, a veritable voice from heaven. Then I saw the meaning. The inspired writer would comfort mourners whose dear ones have entered within the veil; they are lost to sight. Where are they? What is their state? The voice from heaven gives the assurance that they are "blessed," that "they rest from their labors," and that "their works do follow them." One speaks who sees and knows. And similarly, the self-exhortation of the Psalmist: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee," dawned on my mind with new depths of meaning while I was listening to the singing of the anthem, "O for the wings of a dove!" As I mused I thought, "The purest kind of rest comes, not by flight from our troubles, but by returning to the Lord." "In the world ye shall have tribulation, but in me ye shall have peace." "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

I. The loss of God. With such a blissful Center of peace and repose, it is strange that we should ever wander, should ever get drawn away into needless conflicts and troubles, should ever lose the consciousness of God and his love. Yet we do. The world and its daily engagements sometimes crowd God out of our thoughts. The drifting away from him is gradual and unsuspected. Many things require, as we think, immediate attention, and we give ourselves to them with concentrated thought and energy; we get absorbed and excited with their excitement. The quiet fellowship with God in prayer and meditation is broken; the controlling and supporting influence of the Word of God is lost. We feel that some evil thing has happened to us, though at first we cannot say what. A light has waned in our souls; something is missing. Then we return to God, and know as he receives us that it was the loss of him we had sustained. What a difference he makes to us and to life!

II. The returning.

Sometimes life is so agitated, affairs—our affairs—are so changed, so many friends have died, such new prospects open before us, such fresh and unexpected influences press upon us, that we are borne away by the rushing tide. An average, or more than an average, share of trouble may have fallen to our lot through the unworthy conduct of others; we may have tasted deeply of the bitter waters of ingratitude, may even have known the anguish of being betrayed by a familiar friend; and, remember-

ing all these things, we become immersed in them—they appear for the time being the sum of our existence. And with the remembrance comes a kind of sub-question: "Why was all this? Am I selected as a mark for the arrows of the Almighty? How long will God cover me with shame and confusion?"

Then, perhaps, by the remembrance of some passage of Scripture, and certainly by the work of the Holy Spirit upon our hearts, we are turned to God himself; and then his free, unbought love, his thoughts of peace and not of evil, his exceeding great and precious promises, draw us away from the dark world of our own broodings into the light and love in which he eternally dwells.

III. To rest. Then we can hide under the shadow of the Almighty, and make God our refuge and defense. There may be all the sad and trying experiences which for a moment have cast us down; but "God is our light and salvation, whom shall we fear? God is the strength of our life, of whom shall we be afraid?"

That Heart which is the center of all sympathy, which throws out its cords of love through all the universe, is the one quiet haven in which all other hearts may rest.

There come times when we are distressed by the currents of public life, by the ways of the nations, by the sins and iniquities which cry aloud to heaven for redress. It is not that things are not shaping themselves according to our fancies and small plans, but that they are manifestly opposed to eternal righteousness and truth. This pain the prophets had. The difference between life as it was and as it ought to have been was an intolerable pain to them. And their words, therefore, became a "burden" to themselves and an infliction to their people—a fire that burned, a blow that smote. The course of the world, even under all the gracious influence of the Word and Spirit of God, never moves steadily and evenly upward; and sometimes it even seems to be a precipitate rush downwards to perdition. Kings, rulers, statesmen, seem to be infatuated with sin, and the people love to have it so.

One of the most powerful statesmen of the last century said in his own house to a party of friends, that when everything seemed to be unmanageably wrong, he was wont to comfort and strengthen his heart by saying: "The Lord God Omnipotent reigneth: Hallelujah!" And that is as wise as it is devout. God can "make the wrath of man to praise him, and the remainder of that wrath he will restrain." We think mostly of uniform progress and of one chief center of operations; he moves in many ways and from many points. "The Lord reigneth; let the earth rejoice." Let his people rest in him and be glad. He never has been, and never can be, defeated. He says to us: "Be still, and know that I am God; I will be exalted among the nations; I will be exalted in the earth. The Lord of Hosts is with us; the God of Jacob is our refuge." "Return unto thy rest, O my soul!"—Rev. J. P. Gledstone, England.

THE POWER OF A LIBERATED LIFE.

Text: "Loose him and let him go." John 11:14.

It is my purpose this morning to speak to you on "The Power of a Liberated Life."

It is our purpose to deal with the incident in connection with the resurrection of Lazarus, recorded in this eleventh chapter of John.

The account begins with sickness described in the home. Lazarus, the head of the family, is sick, and we may infer that the home is disturbed, as any home would be, under similar circumstances.

"Lord, behold, he whom thou lovest is sick." This message sent by Mary and Martha to Jesus was, in effect, a prayer. It is somewhat a unique prayer, nevertheless it is a prayer and a model prayer at that. It is model first in that it is brief; only eight words make it up. It is model in that it is properly addressed: "Lord, behold, he whom thou lovest, is sick;" thus acknowledging the divine mastery of Jesus Christ. It is model in that it is properly worded, "Lord, behold, he whom thou lovest is sick." It made mention, not of their love for Jesus, not of Lazarus' love for Jesus, but of Jesus' love for Lazarus. It is almost the exact opposite of the way we would approach the Lord under similar circumstances.

So, my friends, to-day if we would approach Christ in the time of need there must be an appeal to his boundless love and mercy.

It seems as if this prayer being such a model prayer, it would have taken more immediate effect. It seems as if Jesus, receiving such a model petition as this, would have immediately proceeded to the home in Bethany and have ministered to their needs, but Jesus tarried still two days longer in that place where he was. Meanwhile Lazarus grew worse, and finally died. There is no censure upon Jesus for this, nor is the fact of his delay an evidence of any fault in their praying. He tells us himself why this delay was. He said it was to the intent that they might believe. That is the secret of it. As a matter of fact, Jesus answered that prayer.

Now we come to the scene that led up to the resurrection of Lazarus. Jesus, after remaining for two days, makes his way over to the Bethany home. As he approaches the home, Martha, hearing of his coming, goes out to meet him. With her are sorrowing friends.

Here Jesus meets his first obstacle in the performance of that mighty miracle. It is an atmosphere of unbelief. With Martha as she came were a number of unbelieving Jews who came out of sympathy with Martha. They were with her in the home, to sympathize and comfort her, and now that she goes out to meet the Lord, they proceed with her to him, and Jesus is forced to begin his work in an atmosphere of unbelief. Jesus has always been straitened in an atmosphere of unbelief. He could not do many mighty works in his own home town, because of their unbelief. He first must master this unbelief before he can do the work that he purposes to do.

Then the next obstacle he is confronted with, is the obstacle of the unbelief of Martha herself. When she approached Jesus she said, "Lord, if thou hadst been here, my brother had not died." Though she was seized with unbelief because of the delay, yet in her heart there was faith in the power of Jesus Christ. "And even now I know that whatsoever thou shalt ask of God, God will give it thee." Then Jesus began to teach Martha concerning the resurrection and life eternal.

He then thinks of Mary. "Go call Mary." I am not surprised that Jesus should call for Mary. It was Mary who sat at Jesus' feet in the home when Martha lost her temper. It was Mary who had chosen that good part. It was Mary who afterward anointed his feet with spikenard, and wiped them with her hair. If he should come to this church, or yours, I wonder whom he would call!

Mary spoke as Martha had previously done. Together they all started to the tomb in which Lazarus had been laid. "Jesus wept."

There are only two instances of Jesus weeping; once when he stood and looked over the wicked city of Jerusalem. The other is now as he stands by the graveside of a friend, surrounded by his friends whose heartstrings have been drawn upon until they are about to snap.

He saw in front of the tomb a stone. In those days they buried their dead in a kind of vault, and before the door of the vault they put a stone. He said to those who stood by, "Take ye away the stone." I have often wondered why Jesus told them that. Why didn't he, with the might of his power, crumble it into atoms? But nowhere do we find Jesus doing for others that which they can do for themselves.

Let us apply that a moment. There is too much sickly dependence upon God to-day.

Are you praying God to save your boy? Are you doing your part to bring salvation to him? Are you living before him as you ought? Are you talking to him as you ought? Are you getting every body else interested in him as you ought? Is there anything you are doing to answer your prayers?

Are you praying God for a holy life, for greater faith, for more joy in Christian service? Are you living in accordance with your prayer? Are you studying your Bible? Are your associates those who are holy? The only prayer that God has ever promised to hear is the prayer that is backed up with a ready hand. "Roll ye away the stone."

When the stone was rolled away, then Jesus had his opportunity, and he lifted his eyes to God the Father and prayed, and Lazarus, quickened by divine power, came forth from the dead.

I do not believe that such a prayer as Martha and Mary offered, backed up by such a willingness to do their part has ever gone unanswered.

Note these two expressions of Jesus: First, he said, "Roll ye away the stone." Then, after Lazarus is raised from the dead, he said, "Loose him, and let him go."

There are five lessons that I want to draw from these two expressions:

1. The resurrection of Lazarus is typical of the resurrection of a sinner. Lazarus was no more dead, physically, than the sinner is dead spiritually.

2. The power of Jesus could alone give physical life, and the power of Jesus can alone give spiritual life.

3. Before the power of Jesus could be felt the stone had to be rolled away, so before the power of Jesus is felt to-day, in the resurrection of dead souls, the church must prepare the way.

4. After Lazarus was raised from the dead he had to be loosed from his grave clothes, so the soul raised from sin must be freed from its habits, its associates and its cares.

5. Notice that the work of loosing was done by others, so the work of loosing the convert is the work of the church.

Now, my brethren, follow me while I draw this one conclusion: If the church is to co-operate with Jesus Christ in the raising of dead souls, it must be a church that is free from the entanglements of the clothes of death. What are the clothes of death? I make two or three suggestions:

First, there are the grave clothes of spiritual indifference.

No church is ever going to be a great power in the hands of Jesus in saving men, that is noted for its indifference. The church of Laodicea was cursed by the Almighty. Why? Because it was openly a bad church? No, it was because it was neither cold or hot. Hence he said, "I will spue thee out of my mouth." What God wants is a spiritual atmosphere in which to work. The church that presents to him this kind of an atmosphere is a church that may expect to be constantly in the midst of a great revival.

Again, there are the grave clothes of individual jealousy and bickerings. No church under the sun can expect the co-operation of Jesus so long as it is noted for its individual jealousy and bickerings. Of all the charges most deserved by the church of to-day, I believe this one is the most universal.

Then there are the grave clothes of worldliness. God can never do his greatest work through a worldly church.—Rev. Len G. Broughton, D. D., Atlanta, Georgia.

RESPONSIBILITY.

Text: "Every man shall give an account of himself." Rom. 14:12.

Observation and experience tell us that there is no tonic like responsibility. Men are accountable not simply for the seeds they sow but for the bundles and sheaves that are reaped, and this thought of responsibility for

the harvest sobers men and braces them. In the realm of the State, thought of responsibility for the harvest sobers men and braces them. In the realm of finance, responsibility has changed a boy naturally self-seeking into a painstaking and self-sacrificing and honorable business man. In the realm of affection, responsibility has turned a thriftless and careless youth into a sober and prudent father. Now and then some noble citizen and father is stricken down in the happiest hour of his career. Dying, he leaves behind him a wayward son, and on every side arise words of fear. But once the boy is thrown on his own resources, he ceases to drift. It is as if an unseen form had mounted the deck and an invisible hand had taken the helm. No more steering by the clouds of impulse or passion! Now the ship is steered by the fixed stars of principle. For men who will take risks for themselves will take no chances for others for whom they are made responsible.

1. Responsibility explains the assimilative power of the nation. Years ago I heard Mr. Spurgeon of London, say: "Nothing amazes me so much as the digestive power of your institutions. Every year our Old World sends you a Niagara of filth. Multitudes of our emigrants represent ignorant men, and yet, in a generation, something has changed them." What explains the transformation of these millions of foreign-born citizens? Is it not largely due to the responsibilities of the ballot? In field and forest, in cabin and store, in great hall and theater, the multitudes are assembled Bands of music and torchlight processions and fireworks call the multitude together. Standing forth in their midst, the stump speaker addresses his class of pupils. Some of his pupils are native born and some are foreign born. The new voter is made to understand that his ballot is freighted with enormous responsibility. He must find out for himself what is the truth about good money and bad money; what is the effect upon dinner pail and meat bill of high tariff and low tariff; of the cost of his wife's dress and of his children's clothes. He is made to feel that he must find out how his taxes should be expended for streets, for pavements, for light and water. The air is full of excitement and intellectual stimulant, and every hour the new immigrant is made to understand that when he votes he is responsible for the influence of his vote on his own wife and child, and also upon the fortunes of many a widow and orphan whose voting representative is dead. Every morning, therefore, Responsibility cudgels the slow intellect. Every night Responsibility lifts the scourge and makes the man think. Averse to thinking, he begins to discuss problems, to take an interest in politics. When half a dozen elections have passed by, lo! a crude lump of ignorance has been transformed by Responsibility into knowledge—just as a lump of mud, under the constant pressure of the potter's fingers, takes on the lines of a beautiful vase. What. therefore, has changed the millions of foreigners into citizens and made them wise, conservative and patriotic to the last degree? Surely, it is the sense of responsibility to the institutions of the nation.

2. Not less potent is responsibility for the transformation of individual character. Some years ago a group of citizens assembled in a store of a Western mining town to express their disgust over the political dilemma in which they found themselves. One convention had nominated a man who was a grafter and looter and for a year had wasted the resources of the town. The other convention had nominated a man who was not a grafter, but only wanted to be one. While these men were talking the situation over the door of the store opened a youth of twenty-five, who was the town loafer and drunkard, stumbled in. He sank into a chair and fell into a half-drunken sleep. Suddenly a banker pointed to the drunken boy and said: "Let's nominate him for an independent candidate!" In a cynical mood, all agreed, and they did so. Their plan was to rebuke the other two candidates by showing that a drunken loafer was better than either party. The whole town appreciated the joke and elected the intemperate boy. One morning his landlord shook the youth and told him to get up—that he was elected Mayor. But from the hour he fully understood the situation the youth became a new man. From that hour when Responsibility came he never drank another drop of liquor. When his term began he went straight into the street and watched the workmen toiling on the sidewalk or pavement, on sewer or water main; he watched contracts like a hawk; he sat up till midnight, calling in the best men of the town to advise about the town's business—he halved the town's expenses, he doubled the town's advantages. At the end of the year he was re-elected, and to-day his history is well known in his State. What pledges, what protests of friends could not do, Responsibilty easily accomplished. And the lesson is so plain that he who runs may read. Are you an employer, troubled about your clerks? Throw responsibility on them. It will expel the evil and call out the good. Lengthen your vacation and hold your young men up to the task. Make yourself unnecessary to your business by reproducing yourself in other men. This is the test of a great business man, or a great editor, or a great statesman—that he has multiplied himself in his associates; that when he dies the institution goes on without a shock, because his spirit goes on in others, made large and ample and resourceful through Responsibility.

Young men, give hostages to the future. Accept responsibility. So far from avoiding, covet the hardest task. Attach yourself by pledges to every good institution—political, social, literary and religious. Be grateful to the Angel of Responsibility that urges you with swift steps along the highways that lead to happiness and usefulness and character.—Rev. Newell Dwight Hillis, D. D., Brooklyn, N. Y.

A Mighty Soul-Winner and His Methods.

An address by CHAS. L. GOODELL, D. D., Pastor Calvary Methodist Episcopal Church, New York.

A long-hand report of his address "The Preacher and his Own Soul," delivered at the Preachers' Retreat, or conference on Pastoral Evangelism, Cleveland, Ohio, Mar. 27, 1906.

In introduction he said that no work of his own had given him so much comfort and spiritual uplift, as conferences similar to this. In universities and schools he had talked with his brethren in these ministerial retreats, conferring as to relations of the ministry to men and women as soul-winners. He mentioned the great spiritual results of a similar meeting at Hartford, Conn., at which Dr. Denny of Scotland and Floyd W. Tompkins, of Philadelphia had also given addresses. He said he was arrogating to himself no superior knowledge, and he didn't claim any unusual strength. He was simply crying out of his own heart the truth as he saw it. Without claiming exactness of quotation, I change to his own words in the first person.

THE MINISTER'S CALL.

I was born in New England and my ancestors were trained in New England theology. They believed that the chief business of man was to serve God here and enjoy him forever hereafter. They believed in ministers being called of God. I did not seem to have the call that I wanted. But circumstances showed nothing else and I went into the ministry to preserve my soul alive. Young men ask me for advice. I tell them, don't go into the ministry if you can enjoy life in business. For if you can, some fellow, who was not nearly so successful in college, will begin to roll up dollars in his business and will have the things of this life in prodigality, which you can't hope to have as a minister, and you will grow bitter with yourself in his place, and it will spoil the joy in your work. But if you can have no joy in anything except the ministry, and if lifting some soul up from darkness into light, brings joy and gladness to your cottage, then that family in the mansion has nothing that you wish, you are ahead in the game.

Beecher used to say that he thought many ministers had overheard some other fellow's call. I said that I would believe that my calling was to be the ministry, if the Lord honored my work by the salvation of souls in my first year. My charge was in a suburb of New Bedford and it pleased the Lord to give me some of those hard-hearted old whalers. I then decided that if the Lord gave the same number or more the next year that my calling was sure. He did but I was at that time called to Providence, my first city charge. I thought I might be able to convince men in the small towns, but, if the Lord gave me results in the city, I would be satisfied. You see I was like Gideon. The wet fleece was not sufficient. The results in Providence convinced me, and then it dawned upon me that what I had been asking as an evidence of the certainty of my call, was the purpose and will of God for me in every year of my ministry. Each year I have set aside one solid month for revival service, and have never given a month without souls in my ministry, and have never received less than 100 persons. I realize that some men are called as literary critics and some as professors, but my call was to the ministry. Some men think they have been called as preachers, and our professors have strengthened this opinion. But there is one word greater than preacher, and that is minister. Preaching is one of the functions of the ministry and that distinctly is not the greatest. To stand in a pulpit is a great privilege. But a great sermon not nourished by the faithful ministry of a man of God is a failure, while an ordinary sermon with the power of faith, and nourished by earnest ministry will be driven home to the hearts of the people. The truly great sermon is one that greatly does the thing for which every sermon should be preached—that is, to win souls and build them up into the knowledge of God. The great question should be, how many have you moved to give themselves to God. Sometimes it seems as if the dew were off the peach and our great zest were gone. Familiarity has taken out of us that awe and love of holy things, and our pulpit has become an ordinary place. Our pulse does not beat faster as we enter the pulpit, and our high conception of our calling has slipped away. Our desire to win men is not as earnest and vigorous as it formerly was. Speaking of this once in a meeting at which Bishop Fowler was present, he arose, and with tears in his eyes recounted that in the first year of his ministry, riding his circuit, he was so overcome by the realization of his duty to God that he knelt in the melting snow, beside his horse and prayed God for power to accomplish his work. It is a fearful thing when the old joy goes. A minister has reached the dead-line when he has lost his joy in the service, be he 40 or 80 years of age. He may live on, but the angels of God have carried him out to burial. A man may be 75 or 85 and still have the joy in his heart of winning men. A friend suggested to our President that his duties must be very heavy. He replied, "I like my job." With all its cares and anxieties let us thank God for the jobs we have, and as we look into the day ahead of us be able to say with Roosevelt, "Delighted" to have the chance.

THE MINISTER AND HIS OWN SOUL.

The most important thing in the care of one's own soul is prayer. My father lived to the age of 92. Some one suggested that it must

be delightful for the old man to have the benefit of his son's thought. But he never asked my advise. He had points to give. Although I was over 40 years of age when he died, it was the same as if I had been four. For fifty years he averaged two hours a day in vocal prayer. He thought he couldn't pray unless he prayed out loud, and I can bear testimony that when he came from his room the fashion of his countenance was changed. He didn't believe in doing 100% business on 10% spiritual capital.

He had a place in the barn at the old home, and when the neighbors passed and knew he was praying the whole village felt better, and it was agreed that if any one knew how to get near to God, he was the man. I had been in the ministry nine years before I learned to pray and the price I paid was one to which crucifixion was comparatively a kindergarten in suffering. But it was worth the price. I learned what prayer was and learned to talk with God. To how many is it a perfunctory thing, and it is considered nothing more than asking, and if we ask long enough or often enough we will get what we want. It was a great day to me when prayer became communion—and that I could go to God with the same spirit that a boy goes to his father for advice, or to him mother for comfort, or with the spirit that the lover goes to tryst with his beloved.

Prayer was a combination of these, something to which I looked forward. I used to ask, and I found out I really didn't want what I asked for. I asked to be delivered from certain things which I needed. I no longer went to the Lord to tell what I wanted, but I asked God what he wanted of me. Look at the Saviour's prayer. In the midst of his agony how like a balm to his spirit was that, "Not as I will, but as Thou wilt." I thought, what was right for Jesus, was right for me. It was a great help to find that the men who had moved the world were men of prayer, and that it was prayer that unlocked the providences of God. If only the study might be a sacred place to us, because Jesus had been with us there!

The prayer should be vocal. It is one thing to think and another to say it. It sounds differently. If we spend time in prayer in our closets, the people will know it in the congregation. Haven't people in your congregation told you that same prayer was a great help to them.

DEVOTIONAL STUDY OF THE WORD OF GOD.

How easy it is to take up the critical study of the scriptures. I am not saying that it is not a very important part, for when scholarship forges weapons, we should be able to determine whether they are of celestial or infernal temper. But when it comes to our heart-life, we must study the Bible devotionally. Take some of the Psalms, those great outcryings of human nature—the same bitterness, the same discouragements as today. Oh! how we need something for our own spiritual life, if we would feed others!

Before undertaking revival work each year, I devote one month to the work of preparation, giving to it as much care as a runner would to preparation for a race. I don't eat anything spiritually, nor think any thoughts, that do not strengthen me for the work before me. I read the Bible with that work in view. I find what was the Master's thought of Christ in regard to saving men. I read the prophecies concerning Christ, and it seems to me that there is something that crosses over from the Old Testament to the New, but we won't argue that. I read in the prophets how they yearned mightily for Israel; so earnest were they that their tears mark every chapter. In doing this I get interested in the Israel of today—and get aroused over the iniquity that is sapping the life of the Israel of today. I get to be an Amos myself, a humble gatherer of sycamore fruit. Then I go into the New Testament and turn to the anxiety of Jesus over lost things, the coin, the sheep, the boy. We are thinking too much about the lost coins and too little about the lost boy. We spend so much more time on his head education than his soul education. What are we going to do about the boys and girls, in our congregations, who are going to the devil? Shall we pass them with a smile and a nod? Better let them go over your dead body than that. The sin of the world was heavy on the heart of the Saviour. Why didn't he sleep? The men who have accomplished great things in this world were not good sleepers. I try to get a vision of him, despised and rejected, and I try to realize what the crucifixion was from the fourfold picture of it in the gospels.

One morning I went out to that skull-shaped hill with its rugged rocks, and from 9 in the morning until far into the afternoon read the account, and that vision of what death on the cross cost, has never left me. When my heart is leaden and my feet drag, I think of what he suffered. But I don't stop there. I read of the tomb, and farther on to his resurrection; and farther than that, I believe he is now on his throne, and that he is going to conquer. You and I may turn aside, but he will find somebody to do the work he came to do. That puts hope into my soul. Then I go on to Penticost. I see the cleft tongues and—I feel its descent, I travel on, I lie down with Paul, and hear the call to come over into Macedonia. Farther on in the story of the church, I see the flames in the market place at Florence, and I go to Erfurt and Leipsic, in the foot-steps of Luther. I follow Calvin and Huss, and John Knox, that stern old warrior, who said, "Give me Scotland or I die." By that time I am getting warm myself. And I hear Bunyan say in Bedford jail, "I'll stay here till the moss grows over my eyebrows rather than give up preaching." I read the life of Finney through every year; and the life of Moody, and hear him say in consecration, "There will be one man in the world in whom God shall have his way." Then I read Bishop Taylor, the herald of the cross in many lands. About this time I begin to get anxious for a chance. With this preparation, nothing in the world seems to be important, except winning men to Christ.

The trouble with us is that we are too much like the unfaithful spies, who considered themselves as grasshoppers in the enemy's sight, and in their own sight. You know that at the approach of danger the grasshopper jumps as far away from it as possible. Here is the world, going to the devil, and, notwithstanding we hold up our hands in holy protest, we let the procession go on. When a man feels that back of him is Almighty God and that he can do all things through Christ which strengtheneth him, then he can at least disorganize the procession.

When I was called to Hanson Place Church, Brooklyn, it was expected that results from the special month's services would be large. It was that kind of a church; had been the nursery of thousands of strong Christian men and women. But when, seven years later, it seemed best to go to Calvary church in New York, I was warned that here was a church that would not respond to such efforts; that they never had great results along the lines of conversion. I felt the difference, and it resulted in great searchings of heart. I wondered if after all these years my ministry was to be a barren one. When I was about to take charge of this church I was asked to discuss evangelistic work before the New York Minister's Meeting. My friends were asking me how it was to be in Calvary. My soul was stirred and in that meeting I said: "Keep your eye on Calvary. There is either going to be a monumental defeat in Calvary or else a great victory. It is going to be a Waterloo for either God or the Devil." That seemed strong, but I had made up my mind that before it should be God's Waterloo, there should be a funeral in the parsonage. I made up my mind to work until the last fibre was exhausted. If they would not come to hear me I would go to them in their homes and at their business, and I ought to be able to get one out of twelve. I never saw men who could stand out against another man who was agonizing for their salvation. Well, I was in agony before God, for the salvation of souls in Calvary. What happened? Three hundred and sixty four were received on one Sunday. It was worth the cost.

PASTORAL WORK.

We need it for our soul's sake. We cannot get along without it. But don't let it get professional. What a temptation if it is rainy to say, "What a day for study," and if there is a sofa in your study and some book which you ought to read, it is almost irresistible—Do you say, if one did go out there would be only a few old women to see? The minister often gets more than he gives in pastoral visiting. Whenever the fire burns low, I go over to Brooklyn to Sister Davenport. Not to pray with her, but to have her pray with me. She knows God. She is over 80, and her face is like that of Selina, Countess of Huntington, and when praying she is the handsomest woman I ever saw. She prays that God will bless her boy, and I go back to my work with a stout heart.

[I have notes of the three other addresses. If this does you good and encourages you in your work, tell me and I'll give you the others.—Ed.]

WESLEY'S "GRACE" AGAIN.

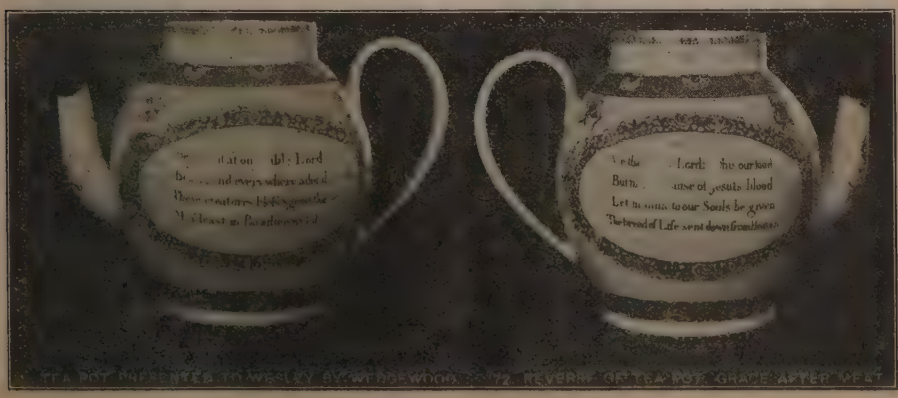
The following letter speaks for itself. It happens that we are able to present a reproduction of a photograph of this same tea-pot, showing the inscription on both sides, the "grace before and after meat."

Editor The Expositor:—On page 249 of Current Anecdotes for March, I note what you say of the quotation given by George F. Williams, "Be present at our table, Lord," etc. I think the origin of that quotation will be of interest.

In the "Museum" of relics of the early founders of Methodism in connection with City Road Chapel, may be seen the tea pot John Wesley carried with him on his travels. This verse is part of the inscription on the same. Bishop Hamilton used these words as a "blessing" at my table some months ago. Very sincerely, your brother,

J. H. Dimmitt.

Alexandria, S. D.



CHURCH METHODS DEPARTMENT.

REV. ALBERT SIDNEY GREGG, Editor.

Resolution for readers who use suggestions: "Resolved—That I will try to put as much into this Methods of Church Work Department as I take out of it."

Communications relating to Methods of Church Work may be addressed to the editor of this department at No. 21 Merwin Street, Springfied, Mass.

SUGGESTIONS FOR SUMMER WORK.

Rev. J. F. Carson, D. D., very pertinently says that among the methods for reaching the people during the summer season those which take advantage of the people's desire for the open air are the most successful. People sit on the steps and not by the fireside on summer evenings. They ride in open cars rather than the closed cars during the summer. They prefer the boat with its broad decks to the train for travel. The church should meet the sentiment of the people and preach to them in the open air. Now is the time to plan for midsummer work. Properly utilized the time from June to the first of September can be made productive of very gratifying results. Such work can be done either in the city or rural districts. The line chosen must of necessity be adapted to the community.

FOUR "WAYS" IN A CITY.

Evangelist J. Wilbur Chapman gives four practical ways for carrying on religious work in a city in the summer.

First: Meetings in the open air in front of the Church with the choir assisting the minister and a sufficient number of his members to give him confidence and encouragement. Such a service could be conducted at least a half hour before the regular Sunday evening meeting and the crowds attending could easily be drawn into the Church service for an after-meeting or a continuance of the theme presented on the street. At least four of the ministers in New York have tried this plan successfully.

Second: Meetings in the Park on Sunday afternoons. The parks are thronged with young and old. They are out for a time of rest and recreation, and an attractive song service, a pointed, personal, persuasive appeal could not fail to interest even the passer-by, and there are many instances where such a service has resulted in complete transformation of many lives. In Pittsburg this service is a great success.

Third: Meetings on the docks if the city be a sea-board town or be located on a river. It is usually a most attractive method to use the stereopticon in such services, interspersing not only songs but prayers and helpful remarks. In Philadelphia this plan has been used and always with profit.

Fourth: Noonday meetings on the streets. In Philadelphia the City Hall is used and meetings are also held in front of Independence Hall. Hundreds of people are in attendance and always with the very greatest amount of respect do they listen. Following some services after-meetings have been held in the city buildings.

THREE "WAYS" IN THE COUNTRY.

First: Meetings on the lawn of the Church, sometimes in the late afternoon and oftentimes in the early evening when the shadows begin to lengthen and impressions upon those who are in attendance are most easily made.

Second: Services in the squares in small towns with all the Churches uniting, the united choirs being present and all the ministers speaking in turn from evening to evening.

Third: Meetings held on the fair grounds when the grand-stand could be used as an amphitheatre. In some places a great crowd of people could thus be addressed; the novelty of the situation is not without its impression and people have been drawn from miles around to attend such a service who never would think of darkening the doors of the Church. In the Summer work as in the regular service of the Church, it is the unusual that attracts attention and if with this unusual service there is an interesting program of music and a helpful, brief sermon there can be only blessing attending the work.

ONE MINISTER'S "RESTFUL SUMMER."

The minister of the Hazelwood Presbyterian church, Pittsburg, Pa., says he enjoyed a most "restful summer" while conducting open air meetings from the middle of June until the first of September. He was always sure of a large and interested audience every Sunday night during the warm weather and could feel that the Kingdom was making progress. Opposite the church was a large vacant lot, on which the officials built a rostrum 12 x 16 feet, wired it with electricity from the church and had an arc lamp placed thirty feet from it. Three hundred chairs were carried from the church by the young men and after the first night two hundred additional chairs were borrowed. Only about one-third of the people who came could be seated. Music was furnished by a baby organ, two cornets and a chorus choir. There was no summer slump, no "holding the fort" simply, but aggressive work all the summer. The church members attended much better than in the church in the cooler weather.

There was also increased interest in the community. Many men prominent in business but never seen in a church were present night after night. A prominent hotel man seventy years old who had never attended church was converted and together with a son and daughter joined the church. Others came in at the fall communion. The net result for the summer's work, was a large permanent Sunday night congregation which often exceeded the

morning congregation, and gave inspiration and impetus for an agressive fall and winter campaign of church work. It must be observed that this plan was very inexpensive. The pastor was the leader. During the month of August he took his vacation, but his elders carried on the meetings with unabated interest, assisted by the other elders in the city.

SOME DON'TS FOR OPEN AIR PREACHING.

Don't yell. It is the most natural thing in the world for the novice to yield to the impulse to talk at the top of his voice when making his main effort in the open air. If there is no sounding board, or building at his back his voice will sound flat and weak to himself, and if he is not very careful he will make himself hoarse in a very few minutes by the yelling process. The carrying quality of the voice in the open air as elsewhere depends more upon a sustained even tone and clean cut enunciation than upon mere loudness. "Begin at a conversational pitch, and talk slowly and straight ahead until you find your bearings," is a good rule to observe on all occasions, but it is especially valuable in the open air. Don't get nervous if the crowd shifts. People will move. An open air crowd is the most democratic institution on earth. It is up to the speaker or preacher to chain their attention. and compel them to listen. Good humor, striking, illustrations and a rapid fire delivery will do it. Don't resent interruptions and questions. They are often the very life of a meeting. People don't ask questions or talk back in church, but they will do so at a street or park gathering. A pertinent question will give the speaker a chance to drive a point home so it will "stay put."

BEGINNING AND ENDING AN OPEN AIR MEETING.

All preachers realize that the important parts of a sermon are a good start and a good ending. So it is with open air meetings. In the case of the latter, however, the start is the hardest part perhaps. A crowd can be gathered very quickly on a busy street corner by a simple appeal to curiosity. Let two men stop suddenly on the street and begin gazing up toward the top of a brick block or other high building, and stand there for a few minutes. In a short time a little knot of people will gather and begin gazing in the same direction to see what has happened, or is about to happen. This is not the way to begin a religious service, but it illustrates the ease with which an audience can be gathered on a busy street. A man standing near the curb line, with a book in his hand, and talking to two people will soon have a group of listeners. A better way is to have some sort of musical instrument, a cornet, a small organ, an auto harp. The Salvation Army understands how to do it. The main point, however, is to begin with music or an address and the crowd will soon gather. One person may do all the talking or one man may preside and introduce a number of speakers in quick succession. The writer has spoken in the open air on a variety of occasions—in the midsummer and midwinter. Standing on the steps of a hack, and speaking in the intervals between band music is one way of doing it. With a sleigh for a platform, and a bugler to attract the crowd is another way. Still another is a stately service on a band stand in a city park. There are times when the interruptions will be nerve trying—but nerve and lung power must never fail. Here is something that may happen as it did to the writer. While speaking to a large crowd from the band stand in the park at Worcester one Sunday afternoon he was obliged for a few minutes to compete with a Salvation army band in full blast, the clamor of a neighboring Catholic church bell and the slam bang rumble of a street car in the rear. When such trying times come keep on talking, so the people will catch the words as soon as the noise subsides. It is customary to close a meeting of the kind under consideration by announcing another meeting elsewhere and giving an invitation. An open air service in front of a church should bring people into another service. Ordinarily the open air meeting is an end itself.

A SUCCESSFUL NOON-HOUR SERVICE.

Rev. C. A. Bowen tells how he held a successful noon hour service in the chain works at South Columbus, O., His first step was to obtain the permission of the owners and the co-operation of the men, about eighty in number. Wednesday noon found Mr. Bowen and Mrs. Bowen in the shop with a Bilhorn organ and thirty song books. Some twenty-five or thirty men came to the first meeting, which was not a great success owing largely to the noise of machinery not stopped. The evangelists announced however, that they would be back next Wednesday where upon the engineer volunteered the information that the machinery would be stopped that day at noon. The next week as Mr. and Mrs. Bowen entered the door with organ and books, a young fellow sitting on a pile of iron at the far end of the works eating dinner sang out—as he did for three or four weeks on their arrival—"O, you must be a lover of the Lord, or you can't go to heaven when you die," and the other men laughed. Mr. Bowen smiled good naturedly, opened the organ, which many came up close to see, passed the books, sang for ten minutes—one song being a solo by Mrs. Bowen—preached an earnest seven-minute sermon standing on a pile of chain for a pulpit, asked the men to bow their heads in prayer, which they did, many removing their hats, announced the next meeting, and spent the last two minutes before the whistle shaking hands with the men. Such a plan followed up by tactful individual work would gradually draw some of the men into the church. The significant features of this noon service are that it was short. A ten minute song service, seven minute sermon and two minutes for hand-shaking.

A BUSY GOSPEL BOAT.

For some time a gospel boat operated on Puget Sound, finding its way into the obscure bays and tributary rivers and holding services among the settlers. It was a unique ministry and reached isolated people who were cut off from everything in the way of religious services. Some reader may be situated so he can utilize this idea with the aid of a few associates. Automobiles, hacks, and steam cars are used for such purposes, but gospel boats are not quite so common. The one on Puget Sound was started primarily to reach young men employed in the lumber camps, but its usefulness was soon extended to others. The plan was to have a service in the open air in the summer, which was a rare treat for many of the people, the captain and the crew being the leaders.

EXPENSES OF TENT MEETINGS.

Simple open air services can be carried on with little or no cost, but the use of a tent involves some outlay. The Presbyterians in Philadelphia have become experts in the use of tents and have learned the most economical way of handling such campaigns. Dr. John H. Converse says tents can usually be hired at moderate prices. He gives the following estimate for a tent holding several hundred people: Rent of one tent, per week, for the season, $10; rental of chairs, per week, $10; lights, per week, $5; janitor, per week, $9, moving tent, $5; printing, advertising, etc., $10; evangelistic and musical services, (average), per week, $70; making a total of $119 per week. This would be considerable for one church to undertake, yet it has been done. Where several churches or all the churches of a city unite, the expense would not be felt.

A RIFLE RANGE IN A CHURCH.

Rev. Roland Nichols pastor of the Highland Church of Christ, Worcester, Mass., has a shooting gallery in the basement of his new church, and derives a great deal of pleasure himself from shooting off a score with his friends among the men. The gallery is of the usual type with rifles and targets, and was included in the original plans of the church. Each man pays his own score, as is customary now in the use of Y. M. C. A. billiard and pool tables. A shooting gallery is a great innovation, but it is quite likely that it will enable Mr. Nichols to form some friendships that would perhaps not be formed otherwise.

HINTS FROM A SUCCESSFUL PASTOR.

Rev. Charles E. Spaulding, pastor of the First Methodist Episcopal church, Fitchburg, Mass., is a fine example of the scholar as a man of affairs in managing a church. In an address to a ministerial meeting on church work his very first proposition was, "There is no easy way to do pastoral work. It is hard labor." He is constantly doing special things for the old folks and the children. One day a month is given up to "home communion" services, in which he visits, the aged, the sick, and other shut ins, and administers the communion. For this purpose he carries a small individual communion tray, bread, wine, napkins, and some song books. Once in a home, the table is spread, a song sung, and the communion served. He omits the invitation, confession, collection and consecration. The old people are remembered at Christmas, Easter, and Children's day. On Memorial Sunday a service is held to which the Grand Army is invited. Those too old to attend are afterwards remembered with flowers. The Sunday before Lincoln's birthday he preaches a patriotic sermon to which he invites the Sons of Veterans and Daughters of the Revolution. He also has a British Empire day to which the Sons of St. George are invited. There is likewise a Martin Luther day in his calendar. One of his methods for reaching boys is to have a mock congress with senators and representatives, which gives the boys an idea how the government is run. In taking his missionary collection he gives out envelopes which are to be returned on a fixed date, and then he puts in as many addresses on missions as possible in the interim. The missionary department of the Epworth League is used as a department of publicity. A tract on missions is delivered each week to each member of the church. Probationers are prepared for membership by taking a course of reading in books provided for them by the church. The set includes the Methodist discipline, "One Thousand Questions and Answers on Methodism," "Christian's Secret of a Happy Life," "How We Got Our Bible," "Quiet Talks with Earnest People," "In His Steps."

How to Enlist Workers.

A successful administrator will not touch a detail of church work that he can possibly unload on some member of his church. He does not unload because he is lazy, but because it is part of his work to set others to work. There is a vast amount of unutilized talent in our congregations. It is quite often assumed that steady church goers who are not engaged in some specific Christian work are idle because they lack spirituality. While the spiritual condition may have something to do with it, there is another reason which in most instances is the controlling one. It is that quite a number of really talented people shrink from definite work because they distrust themselves. they do not know their own powers. Here and there we see self reliant people making their way to the front in all kinds of work simply because they have the power of "self affirmation." It is the "I can," "I will" quality which insures success. Some very ordinary people have gained power and preeminence simply because they were not afraid to venture. Others of greater ability will never amount to anything until they have been shaken out of their self distrust by some one who discerns their inherent talent and helps them discover themselves.

Michael Angelo did not discover himself

as a painter until he was stimulated by the activities of Leonardo da Vinci, and if it had not been for the relentless proddings of Pope Julius II it is doubtful if he would have ever produced the famous frescoes on the vaulted ceiling of the Sistine Chapel, Rome, Laziness and self distruct are the chief obstacles to careers of great usefulness.

A discerning pastor will discover the latent talents of his people. He will see possibilities that the individual cannot see in himself. The person of ability who is afflicted with self distrust can be aroused sometimes by some other person who will persistently affirm that he is capable of doing something that he has never yet attempted. There is yet a bolder method than merely affirming. It is to put a person in a position where he must do something or—run. Dr. Rainsford, late rector of St. George's parish, New York, says that he owes much to a violent "plunge," of this kind. When he was a gawky boy of seventeen, to use his own terms, he visited an East London chapel in company with Admiral Fishbourne, a friend of his father. The chapel was in a dirty street. Four hundred poor women met there twice a week for three hours work, getting sixpence. After the work was done some one gave an address. Young Rainsford was much interested. When the time came for the address the admiral got up and said, "My friends, my young friend, William Rainsford, is here today and has come to make an address. The youth had never even talked in a Sunday School and the announcement made him shiver with dismay and fear. He seized the Bible upside down and stammered and sputtered for three or four minutes, all the while suffering agony. One of the lady patrons invited him to come again and he did. It ended by his speaking regularly to the women. He liked to go and they listened. Now the question is: If the old admiral had not put him where he had to do something, would he have ever become rector of St. George's parish?

Frank Beard, whose Ram's Horn Cartoons have been such a power, was started on his career as an artist by Rev. A. D. Vail, a Methodist Episcopal preacher. Beard's first venture after becoming a Christian was as a Sunday Schoool chalk artist. Mr. Vail urged him to take a bolder step as artist and lecturer. He did so with much trepidation, but after the first night his fears were gone. The principles of "discovering people" and "shoving them out" enter into the very warp and woof of successful church management.

The writer took considerable pains once to save a young girl from serious injury in her own estimation. She had been persuaded to take some part in a Sunday School affair, either to sing or speak, but when the time came she was so thoroughly frightened that she made a miserable failure. Some of the children snickered and that made matters worse. I stopped the programme instantly, and announced that the girl would have another trial. She had recovered herself somewhat, and a few reassuring words induced her to try again. This time she went through successfully. If she had been allowed to become confirmed in the feeling that she was a failure, it might have kept her back all through life.

REPRIMANDING THE BAD BOYS' CLASS.

Once upon a time, as the story writers say, there was a class known as the "bad boy's class." It was almost impossible to supply the boys with a teacher. The new pastor was called upon to reprimand them—to give them a "talking to," about their badness. He did so, but he did it in a very unexpected way. Very seriously he told the boys about a class of boys in another place of their age and numbers, who were models in deportment, punctuality, behavior, knowledge of the lesson, etc. He did not utter a harsh or unkind word, but the boys understood, and involuntarily exclaimed that they would show him that they could be "as good as the other fellers." There is a great power in rebuking faults when it is done by raising contrasting virtues.

THE STORY TELLER'S ART.

Leslie W. Quirk in his little book on "How to Write a Short Story," gives some directions to literary aspirants which are also valuable to preachers. A sentence culled here and there will be helpful. "A story well begun is half told. Unless you can interest an editor in your first two or three paragraphs your story may be submitted to every periodical in the country without the slightest chance of acceptance." The same is true of the pulpit story. It must grip at the very outset. The teller must hold the "point" back until the very last sentence if possible. The climax should come like the crack of the whip. "Leave your descriptions until you have interested him, then what would have bored him at first will prove only a pleasing explanation of the situation." "When your story is ended, stop,"—or make the application in a sentence and introduce another to illustrate some principle or point ful way of using one incident or story one after another to illustration some principle or point he was making. Abraham Lincoln was a master of the art, and while his stories were artlessly simple, he worked them out with great care, so they would be perfectly "pat." It is helpful to have a set of religious "principles" to which all sorts of stories and incidents may be affixed by a deliberate act of the mind, and which may be recalled without effort by the power of mental association.

SHALL THE PULPIT BE ABOLISHED?

There is a disposition in some quarters to do away with the convential pulpit stand. What is sometimes called the "popular platform style" is used by some very devout preachers. The writer does not relish a barricade between himself and the people. On the other hand there are devout people both in pulpit and pews who feel that it is "lowering the dignity of the ministry" to get out from behind the barricade. Some pastors have it at one end of the

platform where it serves as a reading desk, leaving a clear space in the center in which the speaker can stand or move about. Others have removed it entirely and have nothing on the platform save a few chairs and a small table on which to lay a Bible and hymn book. Tremont Temple in Boston, is provided with a very light brass stand, which gives the preacher considerable freedom. A Worcester pastor used a light desk with a pedestal of brass which could be lifted and set to one side with one hand. Without a pulpit the preacher must bid farewell to manuscript or notes. He must rely entirely upon spontaneous generation and thought and language which after all is the secret of power over an audience. It is noteworthy that the men who speak in this free handed fashion have large congregations and attentive listeners.

A TIMELY SERIES OF SERMONS.

Rev. C. W. Heisler, D. D., pastor of the First Lutheran church of Albany, N. Y., and chaplain of the New York Assembly has just completed a series of timely sermons on "interesting historical subjects," "the gospel call," and "timely topics." For advertising he used the newspapers and a neat little four page circular. The list of topics is herewith given in full:

JAN. 21.—THE GAMBLING CURSE.

Gambling, high and low, on the turf and in the parlor, in the saloon and in the church.

JAN. 28.—CHORAL SERVICE.

Sermon on Gospel Call.

FEB. 4.—THE GERMAN PROTESTANTS.

The Thirty Years' War and Gustavus Adolphus.

FEB. 11.—WANT AND WASTE.

Grim Poverty and Gross Prodigality. Financial Leaks.

FEB. 18.—THE FRENCH HUGUENOTS.

Protestantism in France. St. Bartholomew's and Charles IX.

FEB. 25.—CHORAL SERVICE.

The Gospel Call.

MAR. 4.—CIVIC RIGHTEOUSNESS.

The Social Conscience and Social Redemption.

MAR. 11.—THE ENGLISH PURITANS.

The struggle against Prelacy. The Puritan movement and the Pilgrim Fathers.

MAR. 18.—THE CHURCH AND THE MASSES.

What the Masses owe to the Church, and what the Church can do for the masses.

MAR. 25.—CHORAL SERVICE.

The Gospel Call.

APRIL 1.—THE DUTCH PATRIOTS.

The rise of the Dutch Republic.

APRIL 15.—EASTER CHORAL SERVICE.

APRIL 22.—THE SCOTCH COVENANTERS.

The struggle against Ecclesiasticism and for a free gospel.

A SURE CHURCH.

The First Presbyterian Church, Fostoria, O., wisely places much emphasis upon the Sunday School. A recent number of "All the Week," the church bulletin, contains this paragraph:

Christian people everywhere are awakening to the importance of the Sunday School. It is no longer a school for children alone but for men and women as well. Merchant princes, bankers and prominent business men of America are becoming widely known as Sunday School men and testify by their presence and work to the value of this department of church activity. The services of next Sunday morning mark a new epoch in the Presbyterian Church of Fostoria, when the annual installation of officers and teachers will take place in the regular service. All officers and teachers are expected to be present and rise in their places for installation at the designated time. Then the pastor will preach a sermon on "An up-to-date Sunday School," calling attention to the most prominent Schools in the Presbyterian, Methodist, Congregational and Baptist churches of America, naming their superintendents and stating what has brought about their wonderful success. No member of the Sunday School or congregation can afford to stay away from this service.

MEN'S SUNDAY EVENING CLUB.

The First Presbyterian Church of Fostoria, Ohio, has a "Men's Sunday Evening Club." Concerning this, the pastor, Rev. C. G. Martin writes:

The Men's Sunday Evening Club is organized to take charge of the evening service. They furnish the ushers, and also have extra men at the entrance whose mission it is to shake hands with strangers and occasional worshipers and make them feel welcome. These ushers are designated by a red carnation in the buttonhole, and are changed every month. They also take up the offering, returning two abreast down the three aisles together, meeting at the pulpit. They are revolutionizing the evening service, largely increasing its attendance. Their cordial welcome makes the irregular attendant feel at home and the presence of these men at the doors has a tendency to remove the shyness that a non-church-goer often feels upon entering a church.

Rev. C. G. Martin, of Fostoria, Ohio, says of sermons in series: They tend to arouse interest and promote regular attendance. In the winter I gave a series on Bible Cities: Babylon, the city of Great Builders, Nineveh, the City of Soldiers, Athens, the City of Novelty-Lovers. Tyre, the City of Merchants, Damascus, the Oldest Inhabited City.

Later we had a series on Home Life: Wooing and Wedlock, Elements of a Happy Home, Married Life Gone Wrong, A Household Tyrant.

GOLDEN TEXT OUTLINES.

CHAS. ROADS, FIELD SECRETARY OF THE METHODIST EPISCOPAL SUNDAY SCHOOL UNION.

MAY, 1906.

Lesson VI, May 6. Golden Text—Gal. 6:7: —"Whatsoever a man soweth, that shall he also reap."

This word of God declares that there are laws of germination of seed, growth, and fruit in the spiritual world as sure in their operation as in the vegetable kingdom. It is all important to impress this truth today, especially upon young people, for the world deceives itself persistently that it is otherwise. It sows wild oats and hopes that by some luck it will reap the finest wheat. It sows thistle seed and looks for figs. But "whatsoever"—sin, self-indulgence, vile thoughts, covetousness, or lusts men sow only their exact counterpart in fruit can follow. What is the fruit of sin? More sin, depravity, desperately evil habits, character fixed in all unrighteousness. The seed of vile thoughts produces furious passions, and insatiable lusts which burn out the soul.

Fruit is always more in quantity and developed more than the seed. Self-indulgence grows extensively and intensively into self-centering plans and then to disgusting selfishness. Covetousness grows into trickiness, dishonesties, spoilation, and to hellish greed for gold.

When do men reap? Often very quickly, but forever and forever if the sowing continues. Sin produces torment and burnings now. How can it bring anything less in the future?

Others reap now with him who sows, but the fruit of sin ripens in the man's own soul and it will be pressed to his lips inevitably and in full awful maturity.

Lesson VII, May 13. Golden Text—Mark 5:19: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

The Lord had made this man free in the most wonderful way. The tyranny of devils had been over him. His was enslavement of soul which no earthly czar ever could effect nor any prison of stone accomplish. And only God could break this terrible power which held him.

"Great things" they were, not one single great thing, even that of spiritual freedom. He had received freedom, spiritual regeneration, eternal life, pardon, sonship with God. He would now have fellowship with the saints and the hope of heaven.

Did he know all the great things he had received? By no means. Only in part could he yet understand and only a few of the innumerable blessings could he yet number. But he knew enough to talk about for many days to come.

Home was his field of work. How large it is! How replete with immeasureable possibilities! Testify to father and mother in the home about God, and tell the children in their impressible years. Confess Christ to the boy, and save a life there as well as a soul. Tell of Jesus to the child and save a whole life from even a day's loss into sin.

Confession of Christ blesses him who hears and him who confesses. Most of all, him who confesses. The reaction upon the soul of a clear testimony for Christ is to deepen faith and love. It prepares the soul for ri her experiences, enlarges the vision, fixes the purpose, and gives entrance upon great usefulness in service.

Lesson VIII, May 20—Golden Text—Eph. 5:10: "Be not drunk with wine, wherein is excess."

In drunkenness there are many and horrible excesses of evil.

What excess of cruelty and wrong was done to John the Baptist? Drunken kings have often been the opportunity of demons to execute their fiendish schemes. Then sympathy is dead, the sense of justice is submerged, conscience is unfelt; then lusts are furious, passions flame forth, and mere whims control in the gravest matters. So in drunken madness the girl captivates the king, the woman fiercely hating John uses the girl, and the greatest prophet before Jesus is murdered.

Every man is king in the realm of his own opportunities. If he becomes drunken he may in one moment work excess of irreparable injury to all his prophets. In a drunken moment, men have murdered a life long friend; or committed a grievous robbery; or yielded to gross impurities; or failed in life's supreme crisis.

Drunkenness is excess of disorderly disgrace, disaster to the State. In a riot close the saloons at once or it becomes irrepressible. But the saloons started the riot. Financial loss by the saloon is so enormous that the figures stagger in our imagination. But the loss of manhood, of personal influence, of moral and spiritual power, of friendships and noble associations is infinite in excess of all other loss.

How do men keep themselves from becoming drunk? By never drinking. Total abstinence is complete safety and there is no other assured safety. Keen and cultivated intellect goes down before strong drink, noblest heredity of spirit can not check its ravages. "Look not thou upon the wine" and you will not touch nor taste it. Then it may yet hurt you through others, but it can never curse nor corrupt you.

Lesson IX, May 27. Golden Text—John 6:32: "My Father giveth you the true bread from heaven."

In feeding the five thousand, Jesus had for three days been giving out spiritual food. How marvelous his teaching power to hold men, women, and children hour after hour until night, then the multitudes sleep upon the green grass, then another day, another outdoor sleep, and the third day's satisfying discourse of hours in length. They had meat to eat which he gave that made them also to lose appetite for material bread. A long fas

involuntary and unconstrained, but how grateful in Christ's eyes!

The bread the Father gives from heaven is not that which Jesus then gave to the multitude. It is better than that which Jesus gave for three days for it is not the words of Jesus, but Jesus himself. We take him, the Bread of Life, from the Father's hand.

Jesus is the Bread from heaven. He *came* to the earth for he was pre-existent with the Father from all eternity. He was with God and he is God. We can not be saved by less than Divine power, creating in us clean hearts. We must have the Bread from heaven for he alone nourishes and satisfies the soul of man.

The Father gives the Bread. Jesus calls him then "my Father," but he came to show us how we may make him our Father. Is the soul satisfied with Jesus? Hear the witnesses, the great cloud of witnesses, in all the ages. Jesus is the friend, the brother, the teacher, the saviour, the advocate, the king, all and in all, to the spiritual life and its deepest needs.

What the Editors Think.

The great defect of all the old, historic creeds of the church is that they are all framed on the line of "We believe that we should believe," and only incidently and inferentially touch the line of "We believe that we should do." But the modern church is adding to the creed-making art this missing feature. Our own church started the new fashion in "The Brief Statement," whose sixteenth article, "Of Christian Service," is its crown of glory. And of course, this article is preserved in all its force in the creed borrowed from us for the proposed "United Church of Canada." So, too, the outline of doctrine formulated at the church-union convention at Dayton for the also proposed "United Church of America" is wholesomely strong on this ethical side. "According to Christ's law," it declares, "men of the Christian faith exist wholly for the service of men." If we only did believe that, wouldn't it make a mighty difference?—Interior.

In this virtue of free, outspoken confession of our faith, we Anglo-Saxon Protestants are singularly lacking. I know of no race that is so shamefaced about its faith, so unwilling to declare its allegiance. The Turk stands five times a day and prays with his face toward Mecca, caring not who sees him. On the housetop, by the wayside, in the courtyard of the inn, when the hour of prayer comes, he unfailingly declares, "Great is God, and Mahomet is his prophet." I have heard the Buddhist mutter half the day long, "I believe in Buddha, I believe in Buddha." And much of the propagating power of these false or defective faiths and the tremendous hold they have on the human race to-day is the result of this unabashed, outspoken proclamation of their doctrines.—Francis E. Clark in Christian Endeavor World.

Scarcely any recent occurence has called forth so much unqualified condemnation as the abjuration of Protestantism by Princess Ena, granddaughter of Queen Victoria and niece of King Edward, in order to be able to marry the King of Spain, a young weakling who could have no attractions for any girl of real sense. Her action has caused much criticism in England. The formal abjuration took place at San Sebastian, Spain, March 7, and it is not to be wondered at that during the ceremony "she and her mother wept."

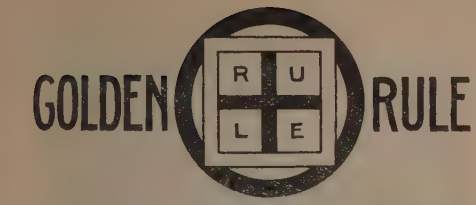
In order to contract this marriage, she had to declare that "no one can be saved without the faith which the Holy Catholic Apostolic Church holds, believes and teaches" and to assert that she "detests and abjures" every sect outside of it, which includes the Church in which she was reared and in which her mother and grandmother had their lives. Verily, she must have held her convictions lightly, or the compulsions of state-craft must have been exacting. There have been many men and maidens who have gone to the stake and burned to ashes or perished in the waves rather than abjure their Protestant faith at Rome's commandment. She who pays such a price for a husband may have before her many dark days in which to regret her action.—Herald and Presbyter.

Secretary Bonaparte is a lay preacher of no mean ability or influence. He has high ideals of truth and righteousness, and does not hesitate to utter them with clearness and force. He is a Christian of the Roman Catholic Church, and does not hide his light under a bushel. Like President Roosevelt, he preaches when he has the opportunity. All honor to such public men!—Pittsburg Christian Advocate.

A generation ago the word commonly used for a Christian was "professor." Persons talked of "professing religion."

But the emphasis is being put now more and more, as it ought to be, upon the practice of religion. The true mark or evidence is not "profession," it is practice, and the sooner we teach this truth to everybody the better. It is comparatively easy "to take up the cross" and profess. It is quite another thing to take up the daily cross and practice one's religion in all the details of life.

Note the emphasis in the primitive record: "Not every one that says, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father." The "great divide" in the spiritual kingdom runs between those that "do," and those that "do not do" the truth which they hear and profess. In one class are the "rock-built" Christians, and in the other the "sandy foundation" Christians. The difference is not a difference of profession; it is a difference of practice.—American Friend.



The purpose of The Golden Rule is to know God seven days in the week and help the other fellow.

To be a Golden Ruler one need not pay any dues or sign any pledge. To carry out the purpose of The Golden Rule you need only to answer the questions that you are asked.

When you talk to a man personally about religion, even if he is really interested, he puts up some defence or keeps you off at arm's length. But if he asks you a question, he puts himself in the position of receiving a favor. If you were to make the advance, he would consider that he was doing you a favor to listen to you—be bored as it were.

The one duty of The Golden Ruler is to wear the red, white and blue button, which is shown above, as well as black ink will show four colors. This button will arouse the questions. Is is red, white and blue on a background of gold. Its main feature is:

The White Square. The top represents our "Spirit" and "God." The two up-rights our "Mind" and our "Body." The bottom line represents "Others"—the man who asks, "What's that you belong to?"

Significance of the Square: 1. That our three-fold life, Spiritual, Physical and Mental, is not complete if lived for ourselves, and that we cannot rise to better things in this three-fold life, unless we are helping "others" to rise. 2. The "Other" fellow knows very little about our spiritual life, or our life towards God, except by the fruit of the "Mind" and "Body." which are our Words and Deeds. Unless we are learning to square these towards "God" and "Others," we will not get very far toward helping him. And there are some certain few who can never be helped except through us, by means of our Words and Deeds, the upright sides of the square. The color of the square WHITE, indicates Purity and Truth.

The Cross. The life of Jesus Christ will be the example to Golden Rulers. His death and sacrifice on the cross was an evidence of God's love to men, and showed what he was willing to do to save men from themselves. And we too must be willing to sacrifice self in order to help men.

The color of the cross, RED, signifies fire, which refines and purifies. It also signifies blood, which is life, or self, which we devote to others.

The Circle of Blue. While the life to come may have been over-emphasized, still if we lived only for this present life, we should be greatly discouraged; therefore the circle which signifies Eternity is added and the color, blue, means the same thing. In fact the Golden Rule will some day become a brotherhood of endless life.

The golden back-ground and the letters in the four squares, R, U, L, E, furnish the name, but the letters are the initials of four characteristics that must be developed betore the world takes much stock in the Golden Rule:

R—ighteousness,
U—nselfishness,
L—ove
E—quity.

These characteristics should be developed in the Golden Ruler himself, and in his relations to others, his family, friends, employer or employee, his town, state or nation. His example and his influence will promote their growth in others.

Any man who says he believes in the Golden Rule—"Do unto others as you would that others should do unto you"—and who will wear the button, may be a Golden Ruler and have his name inscribed on the Golden Rule roster, which is kept at 708 Caxton Building, Cleveland, Ohio. The buttons cost four cents mailed. When the other man or boy has asked the questions and has learned the meaning of the button, and assents to its being a good thing; if he agrees to be a Golden Ruler, give him your button and send his name, and you can get another free, if you cannot afford to pay for it. The portion of the page devoted to the interests of the Golden Rule may be neatly torn out, folded, and mailed or handed to those whom you think it will interest.

KEEP BUSY.

Some time ago an insurance company called a large number of its agents from all over the country to New York for a consultation which lasted several days. The last day there was an excursion "down the bay," given by the company to its agents. On the return trip one of the insurance officials noticed that an agent, a young man from the west, was talking earnestly with one of the officers of the boat. The official's curiosity was aroused, and a conversation with the young man disclosed that he had thought he "might as well be busy while in New York." The result of his activity was that he succeeded in writing a policy for the clerk of the hotel where they stayed, for an elevator-man in the building where the insurance offices were, and for one of the mates of the excursion boat.

NOT EASY BUSINESS TO SAVE MEN—It is not such an easy business to save a man as some people think. It is not to be done by a few earnest words. That is why so many college men have been passed over untouched by our college Young Men's Christian Associations. It is not because we do not have meetings enough, not because we do not know the Bible well enough, not because we are not earnest enough: but it is because we do not proceed rationally enough. It is because we do not sow seed for individuals, and live so that they may be compelled to live this higher life with us. We do not do our work half thoroughly enough. Unless we lay down our lives to save men, we are not following the Master as we ought. It is good business to devote our lives to individuals. It may not be so picturesque, but individual work, where every man singles out his individual to help and save, and stands by him, if multiplied through the universities, would soon win our universities for Christ.—Henry Drummond.

Ernestus, Duke of Luneburg, caused a burning lamp to be stamped on his coin, with these four letters, A. S. M. C.; by which was meant, *Aliis Serviens Meipsum Contero* (By giving light to others, I consume myself). Now if he thought this to be the duty of a prince, how much more we who would help our fellow men, should spend our strength in God's service. We should run the race with cheerfulness, being constant unto the end: knowing that our labour shall not be in vain in the Lord.

"KNIGHTS OF KING ARTHUR."

The First Baptist church of Worcester, Mass., of which Rev. Dr. L. C. Barnes, is the minister, reaches boys through an organization known as the "Knights of King Arthur." There are three degrees, each boy taking the degrees pledging himself to purity, reverence, etc. The third degree, that of knight, is given

[This page can be torn out and used to spread information of the Golden Rule. I want each subscriber to Current Anecdotes to wear the Golden Rule button. Send your name for the roster. F. M. Barton.]

only to those boys who have accepted Jesus Christ. In connection with this society there is a boy's Bible class which meets every Tuesday for Bible study. The boys bring their lunch to the church Tuesday evening about six o'clock and meet the leader there. After they have eaten their supper they have a half hour or more of Bible study and the rest of the evening is spent in playing polo and other games.

A little five-year-old girl had learned in Sunday School to sing "Whiter Than Snow." One day she sang it at home, and then turned to her father with question, "Papa, are you whiter than snow?" The shaft went to his heart. He was a man who had been to church twice in three years. Hesitating a little he answered, "I am afraid not."

But he came to our meeting the next night. Since then he and his wife have come regularly, have been converted, and are now members of the church. Surely, a little child shall lead them.—B. F. Hammond.

THE WHISKEY BUSINESS.

BY A SALOONKEEPER.

The following paragraphs were sent us by Rev. B. F. Hammond, pastor of Bridge St. Presbyterian Church, Catasauqua, Pa., with the explanation that it is the concluding portion of a paper presented to the judges of Philadelphia by a wholesale liquor dealer of that city.

Your petitioner has conscientious scruples against further connection, direct or indirect, with the liquor business.

The liquor trade has so degenerated that it is almost impossible to purchase pure liquors, and it is a crime to furnish cologne spirits and fusel oil to a man or woman who asks for whiskey, and yet it is done. I can no longer permit my name to be connected with the business which distributes such poisonous potions, as there can be no doubt that many of the cases where men and women have been found dead have come to their death through patronizing saloons selling the vile concoction under the guise of liquor.

Again, I further object to having my name connected, with a business which takes from human beings not only their money, but their will power and their reason, and leaves them abandoned or ruined wrecks for all time and eternity.

I further object to longer being a party to a business which causes so much suffering and misery in the homes of this city. It is a fact which must be taken as verity that more crimes are traceable to the rum business and more sorrowing, heart-broken wives and children, mothers and fathers are due to vile drinks than to any or all other causes.

Your petitioner therefore prays that the said liquor license granted to him for the year beginning June 1, 1905, be revoked. Your petitioner's sense of justice and common honesty and his conscience will not permit him to longer be a party to a business so surrounded with trouble, deception and corruption.

My experience with the said business has presented to me so many views of the terrible consequences of the doctored liquor so largely dispensed in Philadelphia that I now am fully decided and determined to obey the dictates of my conscience and the appeals of my good old mother and try to make a living in a business not so intimately connected with the ruin of all that is good and pure in human life and its relation.—Matthew M. Farrell.

THE JUNGLE.

We preach about hell—what are we going to do about this hell in America?

We give a few paragraphs from "The Jungle" by Upton Sinclair, the story of an emigrant family in Chicago's "Packingtown." It revealed a condition so awful that no publisher would consider it, until one house verified the facts.

The publishers, Doubleday, Page & Co., New York, N. Y., say of the book: "It is a terrible indictment of existing conditions which no American can read without experiencing a desire to do something. An able lawyer was sent to Chicago to investigate 'Packingtown' conditions that we might be sure we could in fairness publish the novel. His report amply verified the truth of the story." We quote as follows from "The Jungle" by permission:

In the first place as to the house they had bought; it was not new at all, as they had supposed; it was about fifteen years old, and there was nothing new upon it but the paint, which was so bad that it needed to be put on new every year or two. The house was one of a whole row that was built by a company which existed to make money by swindling poor people. The family had paid fifteen hundred dollars for it, and it had not cost the builders five hundred when it was new. Grandmother Majauszkiene knew that, because her son belonged to a political organization with a contracter who put up exactly such houses. They used the very flimsiest and cheapest material; they built the houses a dozen at a time, and they cared about nothing at all except the outside shine. Cheap as the houses were, they sold with the idea that the people who bought them would not be able to pay for them. When they failed, if it were only by a single month—they would lose the house and all that they had paid on it, and then the company would sell it over again. And did they often get a chance to do that? Grandmother Majauszkiene raised her hands. They did it how often no one could say, but certainly more than half of the time. They might ask any one who knew anything at all about Packington as to that; she had been living here ever since this

house was built, and she could tell them all about it. And had it ever been sold before? Why, since it had been built, no less than four families that their informant could name had tried to buy it and failed.

To the west of the yards ran Ashland Avenue, and here was an unbroken line of saloons—"Whiskey Row," they called it; to the north was Forty-seventh Street, where there were half a dozen to the block, and at the angle of the two was "Whiskey Point," a space of about fifteen or twenty acres, and containing one glue factory and about two hundred saloons. One might walk among these and take his choice. "Hot pea soup and boiled cabbage today." "Sauer-kraut and hot frankfurters. Walk in." "Bean soup and stewed lamb. Welcome." All of these things were printed in many languages, as were also the names of the resorts, which were infinite in their variety and appeal. There was the "Home Circle" and the "Cosey Corner;" there were "Firesides" and "Hearthstones" and "Pleasure Palaces" and "Wonderland" and "Dream Castles" and "Love's Delights." Whatever else they were called, they were sure to be called "Union Headquarters," and to hold out a welcome to workingmen; and there was always a warm stove, and a chair near it, and some friends to laugh and talk with. There was only one condition attached,—you must drink. As if to complete the chain, the packers all paid their men in checks, refusing all requests to pay in coin; and where in Packingtown could a man go to have his check cashed but to a saloon, where he could pay for the favor by spending a part of his money?

And there were things even stranger than this, according to the gossip of the men. The packers had secret mains, through which they stole billions of gallons of the city's water. The newspapers had been full of this scandal—once there had even been an investigation, and an actual uncovering of the pipes; but nobody had been punished, and the thing went right on. And then there was the condemned meat industry, with its endless horrors. The people of Chicago saw the government inspectors in Packingtown, and they all took that to mean that they were protected from diseased meat; they did not understand that these hundred and sixty-three inspectors had been appointed at the request of the packers, and that they were paid by the United States government to certify that all diseased meat was kept in the state. They had no authority beyond that; for the inspection of meat to be sold in the city and state the whole force in Packington consisted of three henchmen of the local political machine! And shortly after one of these, a physician, made the discovery that the carcasses of steers which had been condemned as tubercular by the government inspectors, and which therefore contained ptomaines, which are deadly poisons, were left upon an open platform and carted away to be sold in the city; and so he insisted that these carcasses be treated with an injection of kerosene—and was ordered to resign the same week!

All this was bad; and yet it was not the worst. For after all the hard work a man did, he was paid for only part of it. Jurgis had once been among those who scoffed at the idea of these huge concerns cheating; and so now he could appreciate the bitter irony of the fact that it was precisely their size which enabled them to do it with impunity. One of the rules of the killing-beds was that a man who was one minute late was docked an hour; and this was economical, for he was made to work the balance of the hour, he was not allowed to stand around and wait. And on the other hand if he came ahead of time he got no pay for that—though often the bosses would size up the gang ten or fifteen minutes before the whistle. And this same custom they carried over to the end of the day; they did not pay for any fraction of an hour—for "broken time." A man might work fully fifty minutes, but if there was no work to fill out the hour, there was no pay for him. Thus the end of every day was a sort of lottery—a struggle, all but breaking into open war between the bosses and the men, the former trying to rush a job through and the latter trying to stretch it out. Jurgis blamed the bosses for this, though the truth to be told it was not always their fault; for the packers kept them frightened for their lives—and when one was in danger of falling behind the standard, what was easier than to catch up by making the gang work awhile "for the church?" This was a savage witticism the men had, which Jurgis had to have explained to him. Old man Jones was great on missions and such things, and so whenever they were doing some particularly disreputable job, the men would wink at each other and say, "Now we're working for the church!"

A regiment of soldiers was drawn up in the barrack square for church parade, but the church was being repaired and could only hold half of them.

"Sergeant-major," ordered the colonel, "tell all the men who do not want to go to church to fall out on the reverse flank."

Of course a large number quickly and gladly availed themselves of the privilege.

"Now, sergeant-major," said the colonel, "dismiss all the men who did not fall out, and march the others to church—they need it most."

REVIVAL SERMONS AND OUTLINES.

I want every reader of Current Anecdotes to have a copy of One Hundred Revival Sermons and Outlines. If you will sign the blank on page III and after receiving the book you read three of 100 sermons, and do not feel stirred to tackle the revival or special services in your church, simply drop me a line and say send postage so that I may return One Hundred Revival Sermons, and I'll pay the postage out of my own pocket. This book is well worth $2.50 the price at which it is listed, but I am going to give you an opportunity to get it at $2.00. Take it now, for you will have the book within a year, when you begin to see the reviews and hear what your fellow ministers say.—F. M. Barton.

WHAT SHALL BE DONE WITH KING LEOPOLD?

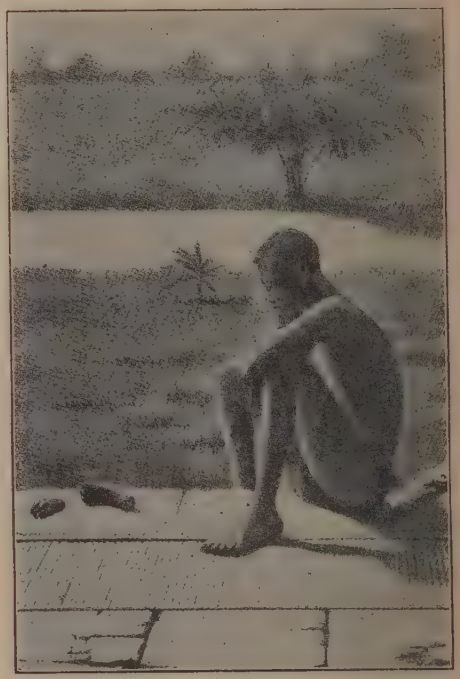
The atrocities that have been perpetrated in the Congo State under the rule of Leopold, King of Belgium, are put before the public in Mark Twain's most trenchant style, in the little book, "King Leopold, Soliloquy" published by the P. R. Warren Co., of Boston, Mass., at 25c for the benefit of Congo relief. He gives extracts from various reports by missionaries and officials who are familiar with the conditions of the region. We quote some of these paragraphs.

"Report by Rev. W. M. Morrison, American missionary in the Congo Free State."

"I furnish herewith some of the many atrocious incidents which have come under my own personal observation; they reveal the organized system of plunder and outrage which has been perpetrated and is now being carried on in that unfortunate country by King Leopold of Belgium. I say King Leopold, because he and he alone is now responsible, since he is the absolute sovereign. He styles himself such. When our government in 1884 laid the foundation of the Congo Free State, by recognizing its flag, little did it know that this concern, parading under the guise of philanthropy, was really King Leopold of Belgium, one of the shrewdest, most heartless and most conscienceless rulers that ever sat on a throne. This is apart from his known corrupt morals, which have made his name and his family a byword in two continents. Our government would most certainly not have recognized that flag had it known that it was really King Leopold individually who was asking for recognition; had it known that it was setting up in the heart of Africa an absolute monarchy; had it known that, having put down African slavery in our own country at great cost of blood and money, it was establishing a worse form of slavery right in Africa."

Report of a "Journey made in July, August and September, 1903, by Rev. A. E. Scrivener, A British missionary."

". . . . "Soon we began talking, and without any encouragement on my part the natives began the tales I had become so accustomed to. They were living in peace and quietness when the white men came in from the lake with all sorts of requests to do this and that, and they thought it meant slavery. So they attempted to keep the white men out of their country but without avail. The rifles were too much for them. So they submitted and made up their minds to do the best they could under the altered circumstances. First came the command to build houses for the soldiers, and this was done without a murmur. Then they had to feed the soldiers and all the men and women—hangers on—who accompanied them. Then they were told to bring in rubber. This was quite a new thing for them to do. There was rubber in the forest several days away from their home, but that it was worth anything was news to them. A small reward was offered and a rush was made for the rubber. 'What strange white men, to give us cloth and beads for the sap of a wild vine.' They rejoiced in what they thought their good fortune. But soon the reward was reduced until at last they were told to bring in the rubber for nothing. To this they tried to demur; but to their great surprise several were shot by the soldiers, and the rest were told, with many curses and blows, to go at once or more would be killed. Terrified, they began to prepare their food for the fortnight's absence from the village which the collection of rubber entailed. The soldiers discovered them sitting about. 'What, not gone yet?' Bang! bang! bang! and down fell one and another, dead, in the midst of wives and companions. There is a terrible wail and an attempt made to prepare the dead for burial, but this is not allowed. All must go at once to the forest. Without food? Yes, without food. And off the poor wretches had to go without even their tinder boxes to make fires. Many died in the forests of hunger and



Foot and hand of child dismembered by soldiers, brought to missionaries by dazed father. From photograph taken at Baringa, Congo State, May 15, 1904. See memorial to Congress, January, 1905.

"Imagine the output of the whole vast state!"

exposure, and still more from the rifles of the ferocious soldiers in charge of the post. In spite of all their efforts the amount fell off and more were killed. I was shown around the place, and the sites of former big chief's settlements were pointed out. A careful estimate made the population of, say, seven years ago, to be 2,000 people in and about the post, within a radius of, say, a quarter of a mile. All told, they would not muster 200 now, and there is so much sadness and gloom about them that they are fast decreasing."

"We stayed there all day on Monday and had many talks with the people. On the Sunday some of the boys had told me of some bones which they had seen, so on the Monday I asked to be shown these bones. Lying about on the grass, within a few yards of the house I was occupying, were numbers of human skulls, bones, in some cases complete skeletons. I counted thirty-six skulls, and saw many sets of bones from which the skulls were missing. I called one of the men and asked the meaning of it. 'When the rubber palaver began,' said he, 'the soldiers shot so many we grew tired of burying, and very often we were not allowed to bury; and so just dragged the bodies out into the grass and left them. There are hundreds all around if you would like to see them.' But I had seen more than enough, and was sickened by the stories that came from men and women alike of the awful time they had passed through. The Bulgarian atrocities might be considered as mildness itself when compared with what was done here. How the people submitted I don't know, and even now I wonder as I think of their patience. That some of them managed to run away is some cause for thankfulness. I stayed there two days and the one thing that impressed itself upon me was the collection of rubber. I saw long files of men come in, as at Bongo, with their little baskets under their arms; saw them paid their milk tin full of salt, and the two yards of calico flung to the headmen; saw their trembling timidity, and in fact a great deal that all went to prove the state of terorism that exists and the virtual slavery in which people are held."

A British consul, Mr. Casement, got hold of a dairy which had been kept by one of the government officers. A passage from the diary:

"Each time the corporal goes out to get rubber, cartridges are given him. He must bring back all not used, and for every one used he must bring back a right hand. M. P. told me that sometimes they shot a cartridge at an animal in hunting; they then cut off a hand from a living man. As to the extent to which this is carried on, he informed me that in six months the State on the Mambogo River had used 6,000 cartridges, which means that 6,000 people are killed or mutilated. It means more than 6,000, for the people have told me repeatedly that the soldiers kill the children with the butt of their guns."

Where the "death-trap" comes in. A missionary, Rev. W. H. Sheppard, talks with a black raider of King Leopold's after a raid. The raider remarks:

"I demanded 30 slaves from this side of the stream and 30 from the other side; 2 points of ivory, 2,500 balls of rubber, 13 goats, 10 fowls and 6 dogs, some corn chumy, etc.

'How did the fight come up?' I asked.

'I sent for all their chiefs, sub-chiefs, men and women, to come on a certain day, saying that I was going to finish all the palaver. When they entered these small gates (the walls being made of fences brought from other villages, the high native ones, I demanded all my pay or I would kill them; so they refused to pay me, and I ordered the fence to be closed so they couldn't run away; then we killed them here inside the fence. The panels of the fence fell down and some escaped.'

'How many did you kill?' I asked.

'We killed plenty, will you see some of them?'

That was just what I wanted.

He said: 'I think we have killed between eighty and ninety, and those in the other villages I don't know, I did not go out but sent my people.'

He and I walked out on the plain just near the camp. There were three dead bodies with the flesh carved off from the waist down.

'Why are they carved so, only leaving the bones?' I asked.

'My people ate them,' he answered promptly. He then explained, 'The men who have young children do not eat people, but all the rest ate them.' On the left was a big man, shot in the back and without a head. (All these corpses were nude.)

'Where is the man's head?' I asked.

'Oh, they made a bowl of the forehead to rub up tobacco and diamba in.'

We continued to walk and examine until late in the afternoon, and counted forty-one bodies. The rest had been eaten up by the people.

On returning to the camp, we crossed a young woman, shot in the back of the head, one hand was cut away. I asked why, and Mulunba N'Cusa explained that they always cut off the right hand to give to the State on their return.

'Can you not show me some of the hands?' I asked.

Se he conducted us to a framework of sticks, under which was burning a slow fire, and there they were, the right hands—I counted them, eighty-one in all.

There were not less than sixty women (Bena Pianga) prisoners. I saw them.

We all say that we have as fully as possibly investigated the whole outrage, and find it was a plan previously made to get all the stuff possible and to catch and kill the poor people in the 'death-trap.'"

SOME THINGS THE REPORT OF THE KING'S COMMISSION SAYS.

"Apart from the rough plantations which barely suffice to feed the natives themselves and to supply the stations, all the fruits of the soil are considered as the property of the State or of the concessionaire societies. . . . It has even been admitted that on the land occupied by them the natives cannot dispose of the produce of the soil except to the extent in which they did so before the constitution of the State."

"Each official in charge of a Station, or agent in charge of a factory, claimed from the natives, without asking himself on what grounds, the most divers imposts in labor or in kind, either to satisfy his own needs and those of his Station, or to exploit the riches of the Domaine. . . . The agents themselves regulated the tax and saw to its collection and had a direct interest in increasing its amount, since they received proportional bonuses on the produce thus collected."

"Missionaries, both Catholic and Protestant, whom we heard at Leopoldville, were unanimous in accentuating the general wretchedness existing in the region. One of them said that "this system which compels the natives to feed 3000 workmen at Leopoldville, will, if continued for another five years, wipe out the population of the district."

"Judicial officials have informed us of the sorry consequences of the porterage system; it exhausts the unfortunate people subjected to it, and threatens them with partial destruction."

"In the majority of cases the native must go one or two days' march every fortnight, until he arrives at that part of the forest where the rubber vines can be met with in a certain degree of abundance. There the collector passes a number of days in a miserable existence. He has to build himself an improvised shelter which cannot, obviously, replace his hut. He has not the food to which he is accustomed. He is deprived of his wife, exposed to the inclemencies of the weather and the attacks of wild beasts. When once he has collected the rubber he must bring it to the State station, or to that of the Company, and only then can he return to his village where he can sojourn for barely more than two or three days because the next demand is upon upon him."

"It was barely denied that in the various posts of the A. B. I. B. which we visited, the imprisonment of women hostages, the subjection of the chiefs to servile labor, the humiliations meted out to them, the flogging of rubber collectors, the brutality of the black employees set over the prisoners, were the rule commonly followed."

"According to the witnesses, these auxilaries, especially those stationed in the villages, convert themselves into despots, claiming the women and the food; they kill without pity all those who attempt to resist their whims. The truth of the charges is borne out by a mass of evidence and official reports."

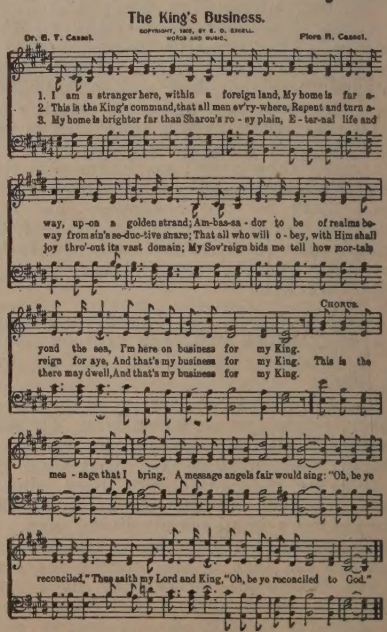
"The consequences are often very murderous. And one must not be astonished. If in the course of these delicate operations, whose object it is to seize hostages and to intimidate the natives, constant watch cannot be exercised over the sanguinary instincts of the soldiers, when orders to punish are given by superior authority, it is difficult to prevent the expedition from degenerating into massacre, accompanied by pillage and incendiarism."

A TITHING CHURCH.

The Westminster Church, London, Rev. G. Campbell Morgan, D. D., pastor, has decided to devote one-tenth of the church's income to foreign missions. This does not include the regular missionary offerings and subscriptions to foreign missions which will be over and above the tithe of the church's income. This is one of the most notable examples of a congregation honoring God with their substance, that is on record. It is evident that this church will be permeated with a revival spirit the entire year. Already this church has taken on new life and has become one of the strongest factors in all England for the evangelization of the world.

It is not the water without the ship that sinks it, but the water within it.—Ivan Panin.

The American Revival Hymn


The King's Business.
Dr. B. T. Cassel.
Flora H. Cassel.
1. I am a stranger here, within a foreign land, My home is far a-
2. This is the King's command, that all men ev'ry-where, Repent and turn a-
3. My home is brighter far than Sharon's ro - sy plain, E - ter-nal life and
way, up-on a golden strand; Am-bas-sa - dor to be of realms be-
way from sin's se-duc-tive snare; That all who will o - bey, with Him shall
joy thro'-out its vast domain; My Sov'reign bids me tell how mor-tals
CHORUS.
yond the sea, I'm here on business for my King.
reign for aye, And that's my business for my King. This is the
there may dwell, And that's my business for my King.
mes - sage that I bring, A message angels fain would sing: "Oh, be ye
reconciled," Thus saith my Lord and King, "Oh, be ye reconciled to God."

From Songs of Praise No. 2, by permission.
P. E. Zartman, Publisher, 156 Fifth Ave., New York, N.Y.

PRAYER MEETING TOPICS.

BY AUGUSTUS NASH.

JESUS EXPOUNDS THE LAW.

Matt. 5: 17, 32.

1 What did Jesus say was his attitude toward the Law? Matt. 5: 17.
2 How did he fulfill the Law? Matt. 5: 17.
3 What did he think of the Law? Matt. 5: 18.
4 Who would be the great ones in his kingdom? Matt. 5: 19.
5 What did he think of the righteousness of the Scribes and Pharisees? Matt. 5: 20.
6 In what ways were his disciples to be better than the Pharisees? Matt. 5:20.
7 What was the first commandment he took up to discuss? Matt. 5: 30.
8 What did Jesus think was just as bad as murder? Matt. 5: 22.
9 What advice did he give to those who had wronged others? Matt. 5: 23, 24.
10 What was Jesus' definition of adultery? Matt. 5: 27, 28.
11 What kind of warfare were they to wage against the sins of impurity? Matt. 5: 29, 30.
12 What law of divorce did Jesus lay down? Matt. 5: 31, 32.
13 According to Jesus' interpretation of the Law who can hope to keep the fourth and sixth Beatitudes? Matt. 5: 6, 8.

THE RELIGIOUS DUTIES OF MEN.

Matt. 6: 1-18.

1. What did Jesus want his followers to be careful of in their religious duties? Matt. 6: 1.
2 What was the first Christian duty he took up with them? Matt. 6: 2.
3 How did he describe the giving of hypocrites? Matt. 6: 2.
4 How do men become hypocrites in their giving? Matt. 6: 2.
5 How do we know Jesus expected his followers to give alms? Matt. 6: 3.
6 What rules does he lay down for their giving? Matt. 6: 3, 4.
7 What does he mean by not letting the left hand know what the right hand doeth? Matt. 6: 3.
8 What was the next Christian duty discussed? Matt. 6: 5.
9 How did the hypocrites pray? Matt. 6: 5.
10 What one thing did he want his followers always to try to observe in their prayers? Matt. 6: 6.
11 How did the heathen pray? Matt. 6: 7.
12 Why would his followers not have to pray like the heathen? Matt. 6: 8.
13 How did he teach his disciples to pray? Matt. 6: 9-13.
14 How many petitions are there in this prayer? Matt. 6: 9-13.
15 Which do you think are the most important?
16 With what kind of spirit must his followers pray? Matt. 6: 14, 15.
17 What other Christian duty does he talk to them about? Matt. 6: 16.
18 What rules does he lay down for their fasting? Matt. 6: 17, 18.
19 What benefit is there in fasting?
20 What reward might they expect if they performed their religious duties properly? Matt. 6: 1, 4, 6, 18.

JESUS HELPING THOSE IN TROUBLE.

Luke 7: 1-17.

1 Who was waiting for Jesus to get back? Luke 7: 1,2.
2 What did the Centurion want Jesus to do? Luke 7: 2.
3 Was his servant very sick? Luke 7: 2.
4 Whom did he send to Jesus for help? Luke 7: 3.
5 What reasons did the elders give why Jesus should help him? Luke 7: 4, 5.
6 What did Jesus do? Luke 7: 6.
7 What happened when Jesus drew near to the Centurion's home? Luke 7: 6-8.
8 What kind of man was the Centurion? Luke 7: 2, 4-8.
9 What did Jesus think of him? Luke 7: 9.
10 What became of his servant? Luke 7: 10.
11 Where did Jesus go the next day? Luke 7: 11.
12 Who accompanied him? Luke 7: 11.
13 What did he meet coming out of the city? Luke 7: 12.
14 What made this funeral so distressing? Luke 7: 12.
15 To whom did Jesus' sympathy go out? Luke 7: 13.
16 What did he say to the mother? Luke 7: 13.
17 What did he do for her boy? Luke 7: 14, 15.
18 What comfort is there in this story for those who have lost friends?

THE PARABLE OF THE SOWER.

Matt. 13: 1-23.

1 Under what circumstances did Jesus teach the parable of the sower? Matt. 13: 1, 2.
2 What became of the seed sown by the wayside? Matt. 13: 3, 4.
3 What happened to the seed that fell on stony ground? Matt. 13: 5, 6.
4 Where was the rest of the seed sown? Matt. 13: 7, 8.
5 Whom did Jesus intend the sower to represent? Matt. 13: 37.
6 What was the seed? Matt. 13: 19.
7 What was the soil into which the word was sown? Luke 8: 15.
8 Who were the wayside hearers? Matt. 13: 19.
9 How did the stony ground hearers receive the word? Matt. 13: 20.
10 What were the after results? Matt. 13: 21.
11 What was the reason of this? Matt. 13: 21.
12 What things hindered the growth of the word in other hearers? Matt. 13: 22.
13 Which would be the hardest to stand, the "cares of the world" or "The deceitfulness of riches?" Matt. 13: 22.
14. What kind of people received the seed on good ground? Matt. 13: 23.

JESUS STILLING THE TEMPEST.

Mark 4: 35-41.

1 What had Jesus been doing all day? Mark 4: 1, 2.
2 Why did he want to go across the lake? Mark 6: 31, 32.
3 What does it mean by "taking him as he was?" Mark 4: 36.
4 What happened as they were crossing the lake? Mark 4: 37.
5 What was Jesus doing while the storm was raging? Mark 4: 38.
6 How could Jesus sleep through such a storm? Mark 4:38.
7 What did his disciples do? Mark 4:38.
8 What did they know of the dangers of the lake? Mark 1: 16.
9 What was the first thing Jesus did? Mark 4: 39.
10 What did he say about the sea? Mark 4: 39.
11 Who does the Prophet say are like the troubled sea? Isaiah 57: 20, 21.
12 What did he say to his disciples? Mark 4: 40.
13 Why did he not speak to them before stilling the tempest? Mark 4: 39, 40.
14 Why was it wrong for them to be afraid? Mark 4: 40.
15 How could their faith have helped them out of their troubles? Mark 4: 40.
16 How were his disciples affected by what they had witnessed? Mark 4: 41.
17 What question did they ask one another? Mark 4: 41.
18 What would you say in answer to their questions? Mark 4: 41.

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The information concerning the heathenish cruelties practiced by King Leopold in the Congo makes our blood boil. The Secretary of State has decided that the United States cannot officially interfere. Why not? Didn't we interfere in Cuba, and didn't we get the Philippines in the bargain, and didn't we decide to adopt that country and assimilate it? Why can't we adopt the Congo long enough to stop this cruelty. If President Roosevelt sent a note of inquiry to this old Giant of the Belgians who feasts on bloody bones, wouldn't he think twice before gathering his crop of human legs and hands. We can't move the president, you say. It would be more to the point if we could move God. We may ask: Doesn't God know about the Congo? He does, but God's angel army is out of commission. He expects his soldiers on earth to do the fighting. Let us pray that he will put an end to King Leopold's Congo cruelties and ask him how he can use us to help do the job. What is needed is some John the Baptist to go to the old Herod and tell him face to face that if he has any manhood in him, (or if as reported that he hasn't) that the beasthood in him ought to shame him to cry out enough, for even a hyena will do that when it has enough, and surely he is glutted with the blood and bones of these people. But what's the use? Mark Twain has roasted him to a turn. Read what Mark says.

I met Wilbur F. Crafts the other day. Whenever I meet men like him and Anthony Comstock, it makes me feel insignificant. They are out on the firing line. But Crafts told me he didn't mind the shot and shell from the enemy, that it was the jabs he got from those whose cause he was fighting. When a man goes to war as a substitute for us we certainly ought to stand by him and cheer him up. Some moneyed men in the church are afraid of all reforms. They often have bonds and stocks in concerns, whose welfare is linked with that of some vice, indirectly of course. I can understand their lack of cheerfulness in making contribution, but to preachers, men whose slogan in fighting the devil, is "No compromise," it seems that we ought to boost and not kick. Let us cheer him up, by letter, or when he comes our way. I did. Order his Patriotic Studies and you'll get some valuable facts from it. His address is Reform Bureau, 206 Pennsylvania Ave. S. E., Washington, D. C. I asked him to give the experiences he contributes this issue.

Why Reforms Are So Difficult.

BY REV. WILBUR F. CRAFTS, PH. D.

The editor of Current Anecdotes asks me, out of eighteen years experience on the "firing line" of unpopular reforms, to tell the preachers why reform is so difficult. The very day the question was asked and the two preceding afforded a good variety of answers. On the Saturday night preceding, the reformer I know best of all had burned mid-night electricity in more senses than one, teaching his Christian Herald million Bible class of the four kinds of souls into which the sower casts the seed, three-fourths of it in vain—which recalled to him very vividly that fully three-fourths of the appeals sent to preachers for even so cheap a thing as a "resolution" for pending moral legislation falls by the wayside or in shallow ground or among thorns. This lesson is an important part of the story, for two who like "plain living and high thinking," have lived for years on the renumeration that weekly lesson brings, which explains how a preacher could play millionaire and put into reform crusades the previous year $3,300. That was the only way to win the battles he was leading, for so-called "Christian citizens" mostly forgot to send on ammunition while they sang, from their safe place in the rear about the band, to the thin skirmish line in the thick of the fight,

"Onward, Christian soldiers
Marching as to war."

On Sunday morning the reformer had preached in a big, rich church on "Moral Victories Won and Waiting," with a very distinct intimation that in several half won battles he was in the position of a general who hadn't enough ammunition to shoot a turning enemy in the back and complete the rout. But the Church had the usual rule of rich Churches